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CHINA'S MILLIONS.

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CHINA



In 1865 eleven Provinces in China Proper were without a resident Protestant Missionary; in the other seven provinces the Missionaries were only as one to about 2½ millions of the population. To help to improve this state of things, and to place Missionaries in each of the interior and unevangelized Provinces, the China Inland Mission was formed. The progress of the work the Mission has attempted is to some extent indicated by the above Map, and by the following Table, which refers exclusively to the Itinerations begun, and the Stations opened by Members of the China Inland Mission.

Provinces up to 1865 without Protestant Missionaries.	Itinerations begun.	Stations Opened.	Present Staff.	Provinces up to 1865 without Protestant Missionaries.	Itinerations begun.	Stations Opened.	Present Staff.
GAN-HWUY, 17 millions	1868	GAN-K'ING, 1869. Hwuy-chau, 1875.	5	SHEN-SI, 10 millions	1876	Han-chung, 1879.	4
KIANG-SI, 23 millions	1869	Kiu-kiang, 1869.* Ta-ku-t'ang, 1873.	1	HO-NAN, 23 millions	1875	Ch'oh-shan, 1876.* Ju-ning, 1881.	1
KWEI-CHAU, 5 millions	1877	KWEI-YANG, 1877.	4	HU-NAN, 18 millions	1875		1
SI-CH'UEN, 21 millions	1877	Ch'ung-k'ing, 1877.	4	YUN-NAN, 5 millions	1877	Ta-li, 1881.	3
SHAN-SI, 14 millions	1876	T'AI-YUEN, 1877. P'ing-yang, 1879.	10	KWANG-SI, 7 millions	1877		
KAN-SUH, 15 millions	1876	Ts'in-chau, 1878.	3				

Thirty Missionaries of the China Inland Mission are located in other Provinces, viz.—CHEH-KIANG, 13; KIANG-SU, 9; HU-PEH, 4; SHAN-TUNG, 4; and 51 Stations and Out-Stations have been opened. At Bhamo in Upper Burmah a Station was opened in 1875.

CHINA'S MILLIONS.

EDITED BY

J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.



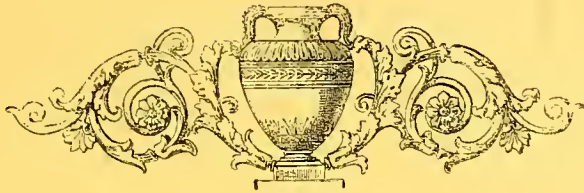
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Preface.

IF the facts connected with the brief history of the China Inland Mission do not excite a feeling of deep thankfulness in the hearts of all who are acquainted with them, and who desire the extension of the kingdom of Christ, it may, we think, without hesitation be said that the fault is not in the facts.

The outline map which is given with this Volume will help to make some of these facts apparent. The red figures indicate the population, and the blue figures the area of each province, and by being given separately may help many to more clearly realise the vastness of the area and population of the country. This will especially be the case if each of the eighteen provinces of China Proper is compared with England and Wales, which are given in the map on the same scale.

Protestant effort on behalf of the vast population thus indicated may be said to have begun in 1807, when the honoured Dr. Morrison first went out; the distinguished honour of having sent him to China belongs to the London Missionary Society. His chief work was in laying the foundations for the labours of others, by the publication of the Scriptures in Chinese, and other literary work. In 1821 his dictionary was published. Up to 1840 but little progress was made; the labourers were indeed few, and the converts only numbered about seven.

In 1865 the condition of China was described by Mr. Hudson Taylor, in a pamphlet entitled "China: its Spiritual Need and Claims, with Brief Notices of Missionary Effort, Past and Present." From this pamphlet it appeared that the Protestant Missionaries then in China were only in the six seaboard Provinces and in the Province of Hu-peh; and that allowing to each of these missionaries a population equal to that of eight English cities, viz., York, Canterbury, Oxford, Cambridge, Durham, Exeter, Lincoln, and Ripon, there was left a population of one hundred and eighty millions in these provinces beyond the reach of the missionaries then in China. The other eleven Provinces were in a still worse condition, being altogether without a Protestant Missionary.

The desire that the number of labourers in these seven Provinces might be increased, and that Missionaries might be placed in the eleven unevangelised Provinces, led to the formation of the China Inland Mission. How it was formed, how it has been sustained, what the results have been, was briefly told in the short report given at the last annual meeting, and which may be found on page 78.

Particulars of Missionary journeys have been given in CHINA'S MILLIONS from time to time. How in the last six years more than seventy Missionaries have gone to China, how they have been

enabled to go through the length and breadth of the land, how in Province after Province, previously unoccupied by Protestant Missionaries, they have preached the Gospel, sold Bibles, opened Mission stations, has been recorded in the six volumes of CHINA'S MILLIONS published during these six years. Previous reports of the work appeared in the Occasional Papers of the Mission.

Experienced geographers have read the accounts given of the journeyings of our brethren with deep interest, even when regarding them merely from a geographical and scientific point of view. With how much deeper interest should these narratives be read when it is remembered that they tell of great provinces, equal in extent and populousness to European kingdoms, being entered for Evangelistic work by the Protestant Missionary. Some of these narratives are in the present volume, and an examination of the outline map will show that our Missionary brethren are residing 1,500 and 2,000 miles from the coast. This is a wonderful advance upon the state of things in 1862, when Captain Blakiston wrote: "I believe I shall not be wrong when I say there is not a single Protestant Missionary a hundred miles distant from an European settlement." It will be observed that the names of three Provinces on the map are in thinner type than the others. These are the only provinces in which the China Inland Mission has not some of its members now at work, with the exception of KWANG-SI, and in that province our brethren have taken several missionary journeys. The measure of success we have been permitted to record calls for most grateful acknowledgment, and should stimulate to renewed endeavour. B. B.

6, Pyrland Road, London, N.

December, 1881.





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CHINA'S MILLIONS.

Progress of the Work.



BRIEF sketch of the progress of the work of the China Inland Mission may perhaps form the most acceptable introduction to another volume of CHINA'S MILLIONS. The space available will allow but little more than a bare grouping of facts.

Though Protestant Missions were commenced in China early in the present century, there were in

1865

only about ninety Protestant missionaries in China. These were in the six sea-board provinces, and in Hu-peh. Allowing to each missionary a population equal to the population of York, Canterbury, Oxford, Cambridge, Durham, Exeter, Lincoln, and Ripon, put all together, it was estimated that there would be about 185 millions in these seven provinces, "utterly and hopelessly beyond the reach of the Gospel."*

The other eleven provinces of China, containing together about 197 millions of inhabitants, were without one resident Protestant missionary. To carry the Gospel into these provinces, and the more inland portions of other provinces, the China Inland Mission was formed. In

1866

a large party of missionaries, in connection with the Mission, entered China, and joined others who had preceded them. By the end of this year the Mission had Stations and Out-stations as under:—

CHEH-KIANG PROVINCE:—NING-PO, HO-ZI, K'ONG-P'U, FUNG-HWA, SHAO-HING, AND HANG-CHAU.

In successive years Stations and Out-stations were opened as under:—

1867.

CHEH-KIANG PROVINCE:—SIAO-SHAN, T'AI-CHAU, AND WUN-CHAU.
KIANG-SU " " NAN-KIN.

1868.

CHEH-KIANG PROVINCE:—K'ONG-DEO, NING-HAI. KIANG-SU PROVINCE:—YANG-CHAU.

1869.

CHEH-KIANG PROVINCE:—SHING-HIEN, HWANG-YEN. KIANG-SU PROVINCE:—CHEN-KIANG, TS'ING-KIANG-P'U.
GAN-HWAY " " GAN-K'ING. KIANG-SI " " KIU-KIANG.

1870.

1871.

1872.

CHEH-KIANG PROVINCE:—SIN-CH'ANG, LAN-K'I, LIH-DZO.—GAN-KIH, DI-P'U.—KIU-CHAU.

1873.

CHEH-KIANG PROVINCE:—KY'I-K'EO, T'IEN-T'AI, KY'I-'O, DIEN-TSI, SIEN-NGAN, and TSONG-KO-BU.
KIANG-SU " " NORTH T'AI-CHAU. GAN-HWUY PROVINCE:—WU-HU and TA-T'UNG.
KIANG-SI PROVINCE:—TA-KU-T'ANG.

* "China: its Spiritual Needs and Claims," by J. Hudson Taylor.

1874.

CHEH-KIANG PROVINCE :—YU-HANG, SI-TIEN, SIEN-KÜ, T'AI-P'ING HIEN, and P'ING-YANG.
 GAN-HWUY " T'AI-P'ING FU, NING-KWOH, and CH'I-CHAU.
 HU-PEH " WU-CH'ANG.

At the end of 1874 the Mission band, which had been receiving accessions from year to year, had increased to twenty-one missionaries and fifteen wives of missionaries. There were also seventy male native assistants, and six Bible-women. In the year

1875

great advances were made. At the beginning of this year an appeal for prayer was put forth that during the year eighteen men might be raised up for the work of evangelization in the nine provinces which were still without Protestant missionaries. These prayers were answered, and though all did not proceed to China immediately, eleven new missionaries were added to the number of labourers during the year. Missionary journeys were taken in the provinces of HU-NAN and HO-NAN; and eight stations were opened as under :—

CHEH-KIANG PROVINCE :—KIN-HWA, MO-KO, BING-SHU, SIAO-WONG-MIAO, CH'Ü-CHAU, and DONG-LING.
 GAN-HWUY " HWUY-CHAU. BURMAH :—BHAMÔ. In

1876

missionary journeys were taken in the provinces of KAN-SUH, SHEN-SI, and SHAN-SI. The following Stations were also opened :—

CHEH-KIANG PROVINCE :—DÖN-DEO and YANG-FU-MIAO.
 HU-PEH " I-CHANG.

Thirteen additional missionaries went out this year. During the year

1877,

missionary journeys were taken in four more of the unevangelized provinces, viz., KWEI-CHAU, SI-CH'UEN, YUN-NAN, and KWANG-SI; and stations were opened as under :—

CHEH-KIANG PROVINCE :—YIH-KO-CHUEN, YUH-SHAN and SEN-DEO-TENG.
 KIANG-SI " HU-K'EO.
 KWEI-CHAU " KWEI-YANG.
 SI-CH'UEN " CH'UNG-K'ING.
 SHAN-SI " T'AI-YUEN.

1878.

CHEH-KIANG PROVINCE :—LOH-TSING and CH'ANG-SHAN.
 KIANG-SI " HO-K'EO and KWEI-K'I.
 HU-PEH " FAN-CH'ENG.
 KAN-SUH " T'SIN-CHAU.

1879.

KAN-SUH PROVINCE :—T'S'EH-CHAU.
 SHAN-SI " P'ING-YANG.
 SHAN-TUNG " CHE-FU.
 SHEN-SI " HAN-CHUNG.

Eighteen additional missionaries went out this year. Nine additional missionaries went out this year.

Missionary itinerations were also carried on in several provinces during 1878, 1879, particulars of which have appeared in CHINA'S MILLIONS.

1880.

During this year Messrs. Cameron and Pigott travelled extensively in North China. Missionary journeys were also taken by Mr. Parrott and Mr. Hunt in Ho-nan; by Mr. Baller and party through Hu-nan; by Mr. Broumton and Mr. Trench in Yun-nan; by Mr. Easton in Kan-suh; by Messrs. Riley and Clarke in Si-ch'uen; and by Mr. Hudson Taylor and others in various parts of China.

A most interesting feature of the work of this year is the beginning of work among the women of Western China. For the first time in the history of Missions in China, European ladies have entered the provinces of SHEN-SI, SI-CH'UEN, and KWEI-CHAU. Though the first foreign ladies ever seen in Western China, they have been enabled to settle quietly and to carry on their work without molestation. Large numbers of Chinese women have visited them.

Two of these ladies (Miss Wilson and Miss Faussett) travelled from Wu-chang to Han-chung,

in the province of Shen-si, a distance of about 1,000 miles on the river Han, without European escort. The journey took nearly three months, viz., from February 28th to May 21st, and was safely accomplished. Upon arriving at Han-chung they found Mr. and Mrs. King working amidst much encouragement, and almost immediately they had abundant openings for work among the women and children.

At this, the last opened station of the Mission, much success has been vouchsafed, and already tidings have reached us that twenty persons have been baptized. These are the firstfruits of Protestant missions among the 10,000,000 of Shen-si.

Ten additional missionaries left for China this year.

The Mission staff now consists of 70 missionaries, and 26 wives of missionaries, and about 100 native helpers, viz., pastors, evangelists, colporteurs, etc.

The Mission has now 70 stations; these are situated in eleven provinces, and itinerant work has been more or less carried on for several years in four other provinces. God has not only given our brethren access to the people, but He has blessed the Word preached, and about a thousand have, it is believed, been brought to the knowledge of the truth.

We must not close this brief sketch of the work of the Mission without giving an extract from the Reports of Her Majesty's Consuls in China, presented to Parliament this year, and recently published: CHINA, No. 3 (1880). In the Report from Han-kow, Charles Alabaster, Esq., one of Her Majesty's Consuls, says:—

“Numerous parties have gone inland, either on business or pleasure, and the invariable testimony of all has been, that although the conveniences and comforts of European travel along established routes are not to be met with, you can travel through China as easily and safely as you can in Europe when and where you leave the main road.”

“Apart from this increased care on the part of the Mandarins, this improved state of affairs is due to the fact that the natives are becoming more accustomed to the presence of foreigners among them, much of the credit of which belongs to the members of what is called the China Inland Mission, instituted by the Rev. Hudson Taylor, M.R.C.S., some dozen years ago.”

“Always on the move, the missionaries of this society have travelled throughout the country, taking hardship and privation as the natural incidents of their profession, and, never attempting to force themselves anywhere, they have managed to make friends everywhere, and, while labouring in their special field as ministers of the Gospel, have accustomed the Chinese to the presence of foreigners among them, and in great measure dispelled the fear of the barbarian which has been the main difficulty with which we have had to contend.”

“Not only do the bachelor members of the Mission visit places supposed to be inaccessible to foreigners, but those who are married take their wives with them and settle down with the goodwill of the people in districts far remote from official influence, and get on as comfortably and securely as their brethren of the older Missions under the shadow of a Consular flag and within range of a gun-boat's guns; and, while aiding the foreign merchant by obtaining information regarding the unknown interior of the country and strengthening our relations by increasing our intimacy with the people, this Mission has, at the same time shown the true way of spreading Christianity in China.”

Such words from a Consul of experience are no mean testimony to the value of the work of the Mission. If our brethren have been enabled to show by their own residence and journeyings that it is safe both to travel and reside in the far interior of China, and if they have been further enabled to act with the wisdom and kindness needful to gain the good will of the people, it is cause for special thanksgiving. Important results must follow. Such experience will be a powerful call to the Church of Christ to further effort. When in January, 1866, the Rev. W. C. Burns wrote to Mr. Hudson Taylor, he said, in reference to Mr. Taylor's purpose concerning the interior of China:—

“Your plan of seeking to plant two missionaries in each of the [eleven] unoccupied provinces is a noble one; and if, by the help of our God, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and claimant in the view of all the Protestant Churches.”

Through the blessing of God upon the attempt to carry out that plan, more than half has already been accomplished, and missionaries of the China Inland Mission are now residing in most of the provinces, which but a short time ago were altogether without Protestant missionaries.

Such a measure of success calls for deepest gratitude. “Blessed be the Lord God, the God of Israel, who only doeth wondrous things; And blessed be His glorious name for ever; And let the whole earth be filled with His glory. Amen and Amen.

B. B.

**STATIONS AND OUT-STATIONS OF THE CHINA INLAND MISSION,
AND NUMBER OF MISSIONARIES IN EACH PROVINCE.**

- CHEH-KIANG.** Area, 35,654 square miles. Population, 26,000,000. Missionaries of the C.I.M., **15**.
HANG-CHAU, 1866. Siao-shan, 1867. K'ong-deo, 1868. Gan-kih, 1871. Yü-hang, 1874.
NING-PO, 1857. K'ong-p'u, 1865. Lih-dzò, 1870.
SHAO-HING, 1866. Shing-hien, 1869. Sin-ch'ang, 1870. Sien-ngan, 1873. Ts'ong-ko-bu,
1873. Mô-kò, 1875. Bing-shü, 1875. Dön-deo, 1876. Yih-kò-chüen, 1873.
FUNG-HWA, 1866. Ho-zi, 1862. Ning-hai, 1868. K'yi-k'eo, 1873. T'ien-t'ai, 1877.
Si-tien, 1874. Siao-w'ong-miao, 1875.
T'AI-CHAU, 1867. Hwang-yen, 1869. K'yi-'ò, 1873. Dien-tsi, 1873. Sien-kiü, 1874.
T'ai-p'ing, 1874 Yang-fu-miao, 1876.
WUN-CHAU, 1867. P'ing-yang, 1874. Ch'u-chau, 1875. Dong-ling, 1875. Loh-tsing, 1878.
KIU-CHAU, 1872. Lan-k'i, 1870. Yü-h-shan, 1877. Ch'ang-shan, 1878.
KIN-HWA, 1875.
- KIANG-SU.** Area, 40,140 square miles. Population, 34,000,000. Missionaries of the C.I.M., **8**.
NAN-KIN, 1867. YANG-CHAU, 1868. Ts'ing-kiang-p'u, 1869. North T'ai-chau, 1873.
CHIN-KIANG, 1869. SHANG-HAI, 1873.
- GAN-HWUY.** Area, 54,002 square miles. Population, 17,000,000. Missionaries of the C.I.M., **6**.
GAN-K'ING, 1869. Wu-hn, 1873. Ta-t'ung, 1873. T'ai-p'ing Fu, 1874. Ning-kwoh, 1874.
Ch'i-chan, 1874.
HWUY-CHAU, 1875.
- KIANG-SI.** Area, 61,580 square miles. Population, 23,000,000. Missionaries of the C.I.M., **1**.
KIU-KIANG, 1869 (*discontinued*). TA-KU-T'ANG, 1873. Hu-k'eo, 1877. Ho-k'eo, 1878.
Kwei-k'i, 1878.
- HU-PEH.** Area, 69,479 square miles. Population, 27,000,000. Missionaries of the C.I.M., **5**.
WU-CH'ANG, 1874. I-CHANG, 1876. FAN-CHENG, 1878.
- KWEI-CHAU.** Area, 66,758 square miles. Population, 5,000,000. Missionaries of the C.I.M., **4**.
KWEI-YANG, 1877.
- SI-CH'UEN.** Area, 185,052 square miles. Population, 21,000,000. Missionaries of the C.I.M., **4**.
CH'UNG-K'ING, 1877.
- SHAN-SI.** Area, 65,950 sq. miles. Pop. 14,000,000. (Work begun, 1876.) Missionaries of the C.I.M., **8**.
TA'I-YUEN, 1877. P'ING-YANG, 1879.
- KAN-SUH.** Area, 40,140 square miles. Population 15,000,000. (Work begun, 1876.) Missionaries of C.I.M., **1**.
TS'IN-CHAU, 1878.
- SHAN-TUNG.** Area, 53,768 square miles. Population, 28,000,000. Missionaries of the C.I.M., **1**.
CHE-FU, 1879.
- SHEN-SI.** Area, 81,215 sq. miles. Pop. 10,000,000. (Work begun, 1876.) Missionaries of the C.I.M., **3**.
HAN-CHUNG, 1879.
- HO-NAN.** Area, 66,928 square miles. Population, 23,000,000. Missionary Itinerations begun 1875.
- HU-NAN.** Area 83,214 square miles. Population, 18,000,000. Missionary Itinerations begun 1875.
- YUN-NAN.** Area, 122,461 square miles. Population, 5,000,000. Missionary Itinerations begun 1877.
- KWANG-SI.** Area, 77,856 square miles. Population, 7,000,000. Missionary Itinerations begun 1877.
- BURMAH.** BHAMO, 1875. Missionaries of the C.I.M., **2**.

* The only Protestant Missionaries in this province.



China contains about one-third of the entire population of the world ; and words used by the Rev. William Arthur when pleading for India, may with added force be adapted to the larger population of China.

Think of every land where Satan has his seat, and give to them all a part in your prayers. But oh ! think long on the land where a third of Adam's children dwell ! Take a little leisure, and say, Of every three infants, one first sees the light there : to what instruction is it born ? Of every three brides, one offers her vows there : to what affection is she destined ? Of every three families, one spreads its table there : what love unites their circle ? Of every three widows, one is lamenting there : what consolations will soothe her ? Of every three orphan girls, one is wandering there : what charities will protect her ? Of every three men that die, one is departing there : what shore is in his eye ?

Latest Intelligence.

THE NINE PROVINCES.

THE FOLLOWING brief notes, referring to the nine, till recently, unevangelised provinces (and the Burmo-Chinese frontier station, Bhamô), indicate many causes for thanksgiving, and many encouragements to continued prayer on their behalf. The area of these provinces is no less than 765,945 square miles, while the area of England and Wales is only 58,320 square miles; that of Scotland 31,324 square miles; and that of Ireland 31,754 square miles. In all these nine provinces there is no member of any other mission stationed, excepting Mr. Richard at T'ai-yüen Fu, in SHAN-SI; and though several colporteurs from various Bible Societies have visited some of them, we only know of one, Mr. Wilson, of the National Bible Society of Scotland, at present (October, 1880) itinerating in these vast regions, which comprise more than half the area of China Proper. Can we but rejoice that God has sent our brethren and sisters into these needy provinces, and has already given the first-fruits of a coming harvest in five of them? In the first number of CHINA'S MILLIONS, Mr. M. Henry Taylor writes, referring to the first of the nine:—"As it is your wish that I should consider HO-NAN my future sphere, I turn my eyes towards its twenty-five millions with much desire. If GOD enable me—and I believe He will—to carry the Gospel there successfully, I shall have cause for rejoicing throughout eternity." And on page 24 of the second number, his first letter from that province is given. It was our privilege, during this summer, to be in Kin-hwa Fu, in CHEH-KIANG, on the day when a dear HO-NAN boy, the son of Mr. Henry Taylor's first HO-NAN convert, was baptized. Though providential guidance has directed Mr. Henry Taylor into another sphere of labour, this Christian father and son remain the seen fruits of his early efforts in HO-NAN.

BHAMO.—We have recently given but little intelligence from this station, not because there was nothing to record, but because we have been advised in the interests of the work not to publish accounts of the answers to many prayers about this place. The recent arrival of a godly and experienced native helper has given our friends there much joy, and we hope will greatly add to the value and efficiency of the work.

The circumstances connected with the sending of this brother to Bhamô are unusually interesting. During the summer we met with him while travelling. He was introduced to us by a valued missionary friend of another society, as one whose life was imperilled by violent persecution. It appeared needful for him to be removed to a distance, and we were asked if we knew of any suitable sphere of labour sufficiently remote. Bhamô was suggested, and our missionary friend kindly provided what was thought requisite for his journey thither. The extract from Mr. Stevenson's letter given below shows how our friends were seeking from GOD such a helper; while he, without human pre-arrangement, was already on his way.

Mr. STEVENSON, writing from Bhamô respecting him, says:—"Mr. Soltau and I kept last Sunday as a day of fasting and prayer for special blessing upon the work of the Mission, especially praying for a native helper for Bhamô; and it was very gratifying to get your kind letter on the following Wednesday, saying that you had sent off a brother to this station. I fervently pray and hope that he may be a great blessing in this place and neighbourhood."

Mr. HENRY SOLTAU also writes respecting him:—"He arrived here safely, but unfortunately had fever on him, which developed itself the same evening. He has now recovered, but is weak. We like him very much: he appears to be a man of much spirituality and intelligence, diligent in preaching the Gospel, and with a pleasant address. Nothing has given us more joy than to welcome this dear brother. We pray that he may

have grace given him to stand and witness faithfully for the LORD. He can make himself understood fairly well, and will soon be quite at home here."

Yün-nan Province.

Messrs. TRENCH and BROUMTON have been engaged in somewhat extensive itinerations in eastern and south-eastern YÜN-NAN. We believe that most, if not all the principal cities in the eastern half of the province have now been visited; as some of the northern cities were reached some time ago by Mr. Nicoll and others. The expenses of Bible colportage have here, as elsewhere, been provided by the British and Foreign Bible Society. Some parts of this province, especially to the south-west, as yet unreached by any Protestant missionaries, we hope may also ere long receive the Gospel message.

Mr. TRENCH writes from Yün-nan Fu:—"Mr. Broumton and myself arrived here on June 16th, having been five weeks and a day on the road from Kwei-yang Fu. We remained three days at Ngan-shun Fu in KWEI-CHAU province, and four days at a smaller place, Yang-lin-si, three days distant from this city. We had seven coolies to carry books, yet had no trouble with them, worth mentioning, the whole way. How plain is the hand of GOD: how comforting it is to know that He sees us in our toiling service, and is ever helping and ready to help!

"The colporteur who accompanied me as far as Kwei-yang Fu left me there: besides wishing to return for his wife's sake, I think he rather feared entering into this province, perhaps on account of its distance from ports on the river. I was sorry to lose him, for I liked him, and believe that he is sincere in his zeal for CHRIST. Mr. Broumton accompanied me from KWEI-CHAU, and I have much enjoyed his companionship. He leaves me within the coming week to return to Kwei-yang Fu, which he feels to be his sphere of service at present. The only

native with me that I have any measure of knowledge of, is a coolie whom I employed since leaving our boat for journey by road to Kwei-yang. He seems to be honest, and I trust may continue to prove so. Though I shall soon be without Christian fellowship, yet I am not alone. GOD has been and will ever be with me, and His love and friendship are indeed sweet.

"I look forward to take the Word of GOD and some tracts to some of the Fu, Chau, and Hien cities of the province. I hope within a week's time to make my first journey from here, probably in a south-easterly direction, and I may be away between two and three months before returning here. We were not successful in selling many books on our way, excepting at Kuh-ting Fu; there many bought. I have here a supply of Scriptures sufficient, I think, for five or six months of travelling.

"From what I have seen and from what I hear of this province, it must be very poor. Opium was universally grown on the road we travelled, many high hills that we passed being cultivated close to the summit; we saw the patches of poppy appearing around the larger boulders which frequently strewed the mountain-side. It is awful to observe the extent to which opium is smoked. I can only speak from personal observation on the road, and of what I see in this the capital city, of course, but from what we hear it must be much the same, I fear, throughout the entire province. We made particular and separate inquiries at many places we passed through as to the extent to which opium was smoked, and wherever we asked, I think I am correct in saying we found that not only men smoked, but also children, boys of from ten to fifteen years, and frequently also women! It is indeed terrible as one passes through villages and towns to see the overwhelming proportion of sallow and sunken countenances, and then to reflect on the misery which fills almost every house. Old men in answer to our inquiries told us in several places, that previous to thirty years ago, the poppy was a plant unknown in the province. We asked them where it first came from; they all gave the same reply, 'From abroad.' Frequently we have been asked for opium medicine, and some have asked whether the books we sell teach how opium-smoking may be cured.

"The people of this city appear very quiet and civil; they take little notice of us as we walk along, gathering round us, however, when we stand to speak. Our books are bought very readily here. The city seems a busy one, very busy compared to anything we saw in other places on our way. The shops are small, and we have seen few, if any, good-looking large houses. Opium and tea seem to be the chief exports.

"There are two post-offices which send off letters fortnightly to Ch'ung-k'ing, which city they reach in twenty days. I have not found any letters awaiting me here.

"The Catholics have but last year completed large premises here, which they now occupy; they are situated near the east wall, and have a fine appearance from the outside. We hear there are two foreign priests in this city, and about 100 converts.

"The temperature is cool and very pleasant, the thermometer averaging daily 71° at noon. The people say it is much like this throughout the greatest part of the year. This is due, I judge, to the elevation."

Mr. BROUMTON, after his return to the province of KWEI-CHAU, wrote on August 20th:—"Through GOD'S goodness I reached Kwei-yang Fu on the 16th inst., somewhat fagged after my 1,000 miles' walk. I left Mr. Trench in good health three weeks ago. God was indeed good to us, in preserving us from all evil, sickness, or violence. Most travellers in YUN-NAN carry arms, we had none; but we had the arm of God." On September 2nd he

writes:—"During my absence Mr. G. Clarke had commenced dispensing medicine to opium-smokers (in Kwei-yang Fu) who wished to break off the habit. He has cured many, and we have a good number under treatment."

Kwei-chau Province.

Mr. GEORGE CLARKE writes from Kwei-yang Fu, on September 13th:—"We hope soon to baptize two men: the former teacher of Mr. Broumton and Mr. Landale, and also their cook. Yesterday (Sunday) we had five outside men to hear the Gospel. I believe that many have a fair knowledge of it, but they lack the will to follow up their convictions. May the Holy Spirit help them! The work of opium-curing is going on favourably; but there are few of the patients who manifest any interest about their soul's welfare."

Miss KIDD writes from Kwei-yang Fu, telling of God's goodness to Mrs. Clarke in her confinement in their distant station (six or eight weeks' distance from medical help). Many women continue to come, especially on Sunday, to hear the Gospel; but their attendance is irregular—one Sunday a hundred may be present, the next, perhaps, thirty. She mentions an old woman of seventy, in whom they are much interested. They had relieved her in her deep poverty, and told her of the only way to heaven. Miss Kidd says: "She comes very often to see us and to hear a little, and tells us that she has given up burning incense, and worships GOD, though her neighbours ridicule her. At first she forgot to give thanks at her meals, and was very much troubled at her want of memory. On Sunday the teacher told her of the HOLY GHOST. The next day she came along with a very sad face. She had gone home, and thinking over what she had heard, she remembered GOD and also JESUS, but do all that she could she could not remember the HOLY SPIRIT'S name.

"I am now beginning to understand a missionary's great desire for the prayers of GOD'S people at home. We do need them. Such a desolate feeling comes over one's heart sometimes. Were it not for the glad hope that the LORD is coming, I do not think that one could bear it; but the hourly hope makes life much brighter."

Mrs. W. MCCARTHY writes from Kwei-yang Fu, on September 3rd:—"You will be glad to hear how the LORD has prospered us. Many, many precious souls have heard of a Saviour's love; we do pray that many may find rest in Him. The summer here, compared with Wuch'ang, is very cool indeed, for which I am thankful."

Si-chuen Province.

Messrs. NICOLL, S. CLARKE, and RILEY are continuing their labours in Ch'ung-k'ing with some encouragement. They have had the usual experience of agitating rumours, which, however, were promptly suppressed by the officials. About the end of June, Mr. Nicoll had the pleasure of baptising his first convert, a man who was mentioned in Mr. Parker's diary, published in CHINA'S MILLIONS of November, 1879. A week later a Taoist priest publicly changed his dress, and untied the sacred knot of hair, intimating his intention of serving the LORD JESUS. Mr. Nicoll, however, feels it wise to wait and see how he goes on, before receiving him. Two other inquirers—Mr. Yang, a paper merchant, and an old man whom Mr. Nicoll has cured of opium-smoking are also on probation.

Kan-suh Province.

Mr. EASTON has been permitted to remain undisturbed at Ts'in-chau, and to make excursions from it into

the surrounding districts. "I recently had the company of a Dutch Romish priest; there are now six of them in the province, and two more on the way: they have succeeded in buying very extensive property in Lan-chau (the capital), and have put up several buildings on it, laid out gardens, etc. They have also built in Sin-chau and Kan-chau. They have already 2,000 neophytes in the province. A Russian consul, attended by eighteen Cossack soldiers, arrived in Lan-chau some time since. He demanded facilities for trade in Lan-chau, Ts'in-chau, Han-chung, and all marts on the way to the coast—otherwise, war. Two Austrian interpreters have arrived from Shanghai. Enlistment going on. Harvest splendid. No trade." Writing on August 31st, he gives an account of a recent excursion as follows:—"Setting out from Ts'in-chau about a month ago, I left Chang-u in charge. He sits daily in the little book-shop, conversing with those who come, and generally selling a few books and gospels. On August 3rd I had some preaching at Yen-kwan, and sold a great many books. On the 4th and 5th, at Si-ho Hien, I had good times of preaching, and made many sales. On the 7th and 8th, at Ch'eng-hien, I had large and attentive audiences, and books and Scriptures went readily. Thence I went on to Kiai-chau (Kiai on the maps), which I reached on the 12th. The road was very bad, and my horse so injured his foot as to quite disable him. The city is a small, miserable place, shut in by high hills; it has suffered much from earthquakes; the shock last year killed many thousands of the people, and numbers of soldiers are still engaged in rebuilding the city walls, etc. I remained four days; had good times of preaching in every part of the city, and sold a great many Scriptures and tracts. Thence I went on to Peh-makwan, and eventually to Han-chung. The whole journey was rather difficult, owing to continued heavy rains, and fording swollen rivers."

Shen-si Province.

Mr. KING writes from Han-chung, on September 3rd, 1880:—"We are still encouraged by manifest tokens of GOD's presence and goodness. Last Sunday was a solemn time, as three deacons were appointed by prayer and laying on of hands. They were, Wang Keh-chung, Chu Si-yung (both from Mr. Judd's church in Wu-ch'ang), and Ho Kih-sin, our first convert here. May the Holy Spirit be their guide in all things! Yesterday evening (Thursday) we had a happy service; first, the weekly prayer-meeting, in which nine Chinese Christians led in prayer, and afterwards the church meeting, at which five candidates, two men and three women, were received. The church meeting is not a merely nominal thing, as I endeavour to lay a solemn charge on the deacons and members, that if they keep silent as to any fault in a candidate they will be guilty before God. These baptisms will make the number received seventeen; and, with ourselves and the Christians transferred from other churches, twenty-five—different truly to three, which was our number when we came here.

"Blessed be God, our God!
Who gave for us His well-beloved Son,
The gift of gifts, all other gifts in one:
Blessed be God, our God!"

"We continue busy with preaching and dispensing in the daytime, and various meetings at other times as under:—*Lord's Day*, Worship afternoon and evening; *Monday*, Reading Class; *Tuesday*, Bible Class; *Wednesday*, Reading Class; *Thursday*, Prayer and Church Meeting; *Friday*, Reading Class.

The Sunday afternoon meeting is for Christians and in-

quirers, or really serious friends, and the Sunday evening meeting is open to all. We generally get many neighbours and friends and a good number of women. Miss Wilson finds her time well occupied with women visitors, and Miss Fausset has quite a nice school of fifteen children. Some of the parents come to worship, and I hope will get blessing."

Miss WILSON writes from the same station, on August 14th:—"If any one needed to be persuaded of the evils of opium, they should spend a week here, and listen to the daily histories of women, on the most trifling pretexts, trying to put an end to their lives. Mr. King is this moment called to another case. One little girl of seven was brought, who had followed the example of her seniors, but, happily, had got too little from the ashes of her guardian's pipes to injure herself much. A blow on her forehead explained why she was so soon tired of life. *There are 200 places where opium is sold on this short street.* It is a great blessing that a drop or more of strong tincture of nux vomica, three times a day, has proved efficacious in removing the craving of not a few opium-smokers here, and that before many days have passed.

"Miss Fausset's day scholars are very fond of coming, and she likes them. I cannot walk much at present, but the summer is passing by without reducing the strength of any of us. Plenty of houses are open to me when I can get out."

Shan-si Province.

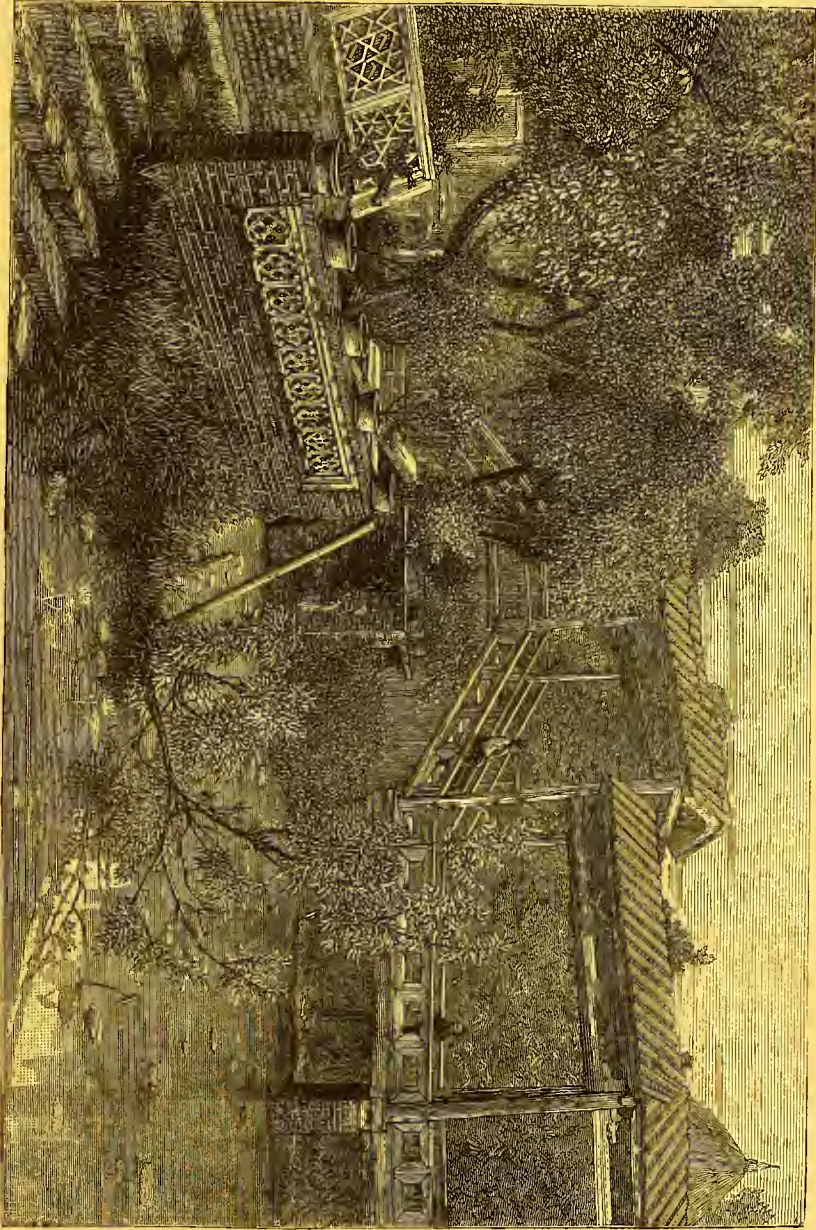
Mr. DRAKE informs us that the blessing of God is resting on the various departments of work in SHAN-SI. Some eleven of the famine boys under his care are believed to be converted to GOD, and seven of Miss Horne's famine girls also give satisfactory evidence of conversion.

Miss CRICKMAY has about twenty women receiving regular Christian instruction in T'ai-yuen Fu; and Mr. Turner is about to baptize four men in P'ing-yang Fu, some of whom have borne persecution for CHRIST'S sake, and are holding meetings in their own houses for the spread of the Gospel. Messrs. CAMERON and PIGOTT in the north, and Mr. PARROTT in the south, extensively circulated the Word of GOD; and soon, we trust, there will not be a city in the province where the Gospel has not been preached.

Mr. CAMERON writes, on September 25th, from T'ai-yuen Fu:—"I have not time for a letter, as the mail leaves at once. I arrived here on Wednesday night, having sold all my Scriptures taken from Peking, except 100 books. I cannot send the report of sales to Mr. Dyer (the agent of the British and Foreign Bible Society) until next mail."

Mr. PIGOTT writes from the same city, on September 24th:—"I enclose my diary of our journey from Kal-gan, which has been a pretty successful one. I have scattered nearly 3,000 books and tracts in the places passed through. Wishing to reserve my supply for towns not worked from this, I came here straight from Sing-chau, and did not accompany Mr. Cameron in his visit to the last few cities east and south of this. He arrived yesterday, having sold in all about the same number of Scriptures as I of tracts. GOD has been very good to us; and we have been kindly received everywhere, and have had pleasant work.

"The general spirit among the boys of Mr. Drake's famine school seems to be one of genuine interest. About a dozen of the boys have come forward as inquirers, and their two teachers have lately begun to show encouraging signs of spiritual life. Mr. PARROTT speaks very highly of the earnestness of some of the new converts in Ping-yang Fu, and hopefully of the work there. Mr.



THE WILLOW-PATTERN BRIDGE.

Richard (of the Baptist Mission) has not yet returned from his visit to Peking."

Mr. TURNER, writing from P'ing-yang Fu on September 14th, says: "The magistrate who has been opposed to us has gone to another office, and the new magistrate has received some newspapers I sent him the other day very graciously, so he may be friendly. We have a new prefect, too; his wife is a friend of Miss Crickmay's, and he is not, I believe, opposed to us. Our converts are going on steadily. One, a city man, has a service in his own house every Sunday. All the week he is here, and does a good work. Another, belonging to a village twenty *li* from here, also holds service in his house; he is not paid by us. He seems to be very much under the influence of the Spirit. I hope to baptize these men soon, if the LORD will.

"As to outside work, Mr. Elliston and I are visiting the villages all round the city, seeking to become acquainted with the people, and by conversation and by tracts to lead them to CHRIST. Mr. Parrott is going to Kih-chau (D.V.) to-morrow. There are many indications all around that the LORD is working. Please give my kind regards to all the brethren with you, and ask them to keep on praying for us."

Ho-nan Province.

Mr. HENRY HUNT has been engaged in colportage work in this province during the months of July, August, and part of September. The friendly spirit with which he was received in the south-east of the province, was a cheering contrast to the feeling manifested in these districts but a short time ago.

Besides many smaller places, Sin-ye Hien, Nan-yang Fu, Yü-chau, Ru-ning Fu (Yü-ning) Sin-yang Chau, and two or three other cities were visited. During this journey 900 gospels and thirty New Testaments, as well as 1800 tracts, were disposed of. The details of the journey we are unable to give for want of space, but would ask prayer for God's blessing on the Word then preached and sold, as well as on the portions of Scripture sold by Mr. Parrott in the north-west of the province, to the north of the Yellow River, and on the forthcoming visit of Mr. Cameron.

Mr. Hunt writes from Fan-ch'eng, on September 13th:—"Through the blessing of God the colporteur and I have returned here, after an absence of sixty-nine days. We did not sell nearly as many books as I had hoped to, though we tried our best in every town and city; but the seed sown by the distribution and preaching of the Gospel will bring forth abundant fruit if blessed by our Father.

"With respect to the probabilities of being able to open a station in HO-NAN, I have already made remarks in my diary. If I receive your sanction, I should be very glad to proceed to either of the cities indicated, and quietly endeavour to establish myself, first outside the city wall, and afterwards, if advisable, inside. I have sought the guidance of God in the matter, and have come to the conclusion that I might live in peace in either place at this time if I treated the authorities (who might wish to know my business) with due respect. All the way I was only asked for my passport once (when crossing the borders into HO-NAN), and had but one escort sent after me."

Hu-nan Province.

We have as yet no settled station in this province, though we have given records from time to time of itinerant journeys made through it. **MR. DORWARD** and the evangelist *Yao Shang-teh* (a native of this province), now itinerating there, desire the prayers of our

readers that GOD will bless the Scriptures and tracts sold and the Gospel preached, and will soon open the way for a settled location in the province.

Kwang-si Province.

We regret to have no record to give of work in this province, the last of the nine, during the present year. The claims elsewhere have required the whole time and energies of our staff, and we would urge our readers to join with us in praying the LORD of the harvest to speedily send further reinforcements to our assistance, that the journeys of Messrs. Fishe and Clarke, Cameron and Broun, may be followed up.

Hu-peh Province.



UR stations in this province have been Wu-ch'ang the capital, I-ch'ang, and more recently Fan-ch'eng. Of the three, Wu-ch'ang is permanently necessary as a basis for our operations in all the western provinces. Fan-ch'eng is also likely to become very important as a key to the north-west provinces; it will not be found in many maps, being the business suburb of Siang-yang Fu, separated from it by the river Han, as Han-kow is from Wu-ch'ang by the Yang-tse-kiang. I-ch'ang is now the location of the missionaries of the Established Church of Scotland; we therefore propose to withdraw from it in favour of places which are unreached by others, as I-ch'ang was when we commenced work there.

It will have been seen from the preceding paragraphs that one native evangelist from Wu-ch'ang was itinerating with Mr. Dorward in HU-NAN; and that two members from that church are assisting Mr. King in Han-chung (SHEN-SI). Two others are assisting brethren labouring in SHAN-SI; so that some of the members of that little church are widely distributed.

Mr. BALLER writes of the boys' school at Wu-ch'ang, under Miss Kidd's care before she went to Western China, that he was much pleased with the progress the scholars were making. He considered it a useful nucleus, around which a good work might be formed.

Mr. GEORGE PARKER writes from Fan-ch'eng:—"This city is the best centre from which to work the HO-NAN province; it is only seventy *li* (twenty-one miles) from the border. We are encouraged by the respect and attention we daily receive here. Mr. Pruen goes out every afternoon and canvasses part of the street with the Scriptures, and preaches as best he can from his brief outlines of the way of salvation, taught him by my wife. My guests come in the afternoons, when I get one or two good gospel talks, with an open Testament. They seem to value what is said on the authority of the Book far more than assertions made without it. After tea I take my Testament on the street, and seldom get far before I am invited to teach—sometimes at a shop door, sometimes a stool is brought out into an open space; twice I have accepted invitations to go and preach in tea-shops. Daily street-preaching I think more satisfactory than chapel work.

"I conclude that our sale of opium medicine is doing an effectual work. I say at least a few words to most who come, and many, when the transaction is completed, are willing to sit down for a talk. Some who only came for medicine have bought portions of the Bible.

"September 24th.—We wrote an agreement for new premises yesterday for brothers Hunt and Pruen. GOD has given them to us, we cannot doubt; more suitable accommodation for price, internal arrangements, and

locality could scarcely be obtained if we had the pick of Fan-ch'eng. My wife and I will leave Fan-ch'eng (D.V.) before October 1st, and we shall stay at Han-chung or go on to Ts'in-chau as Messrs. Easton and King shall advise."

Mr. HENRY HUNT wrote from Fan-ch'eng:—"Shortly after retiring I was aroused by the shrieks of a crowd and the beating of gongs. I hastily rose, and saw a great glare spreading all around the city. I feared at first for the shops in front of our house, but when I went on to the street with the colporteur I found that a large square of thatched houses, about a stone's-throw off, had caught fire, and was rapidly being consumed. I witnessed the Chinese method of extinguishing a fire. Water was long in coming, and the people busied themselves in destroying neighbouring premises by beating them down by long bamboo rods, and getting furniture out of other houses more distant. There was, fortunately, little wind, and I had the satisfaction of seeing the fire got under. It was caused by the explosion of some crackers made for the temples. Only the day before, the Chinese had been doing sacrifice to the god of fire. On Thursday, Mr. Parker and I walked over the remains of the burnt houses, and found that about fifty had been destroyed by fire, and a good number by being pulled down. We spent the day in relieving some of the distressed poor with some of the balance remaining in hand from the famine money. May the souls of some of those whose good-will has thus been gained be saved!

"September 15th.—As to residence here, I formerly thought of SHEN-SI, but seeing this city is so important, I should be very glad to remain in it if no substitute is forthcoming. It would be a pity, however, for the work among the women here, which has not been small, to cease. Should a married couple be found to occupy the station, I could go into HO-NAN, and settle there in conjunction with the colporteur who, in my late journey, proved valuable as a helper, and affectionate as a Christian brother."

Mr. PRUEN writes from Fan-ch'eng on September 1st: "I have suddenly got into a large medical practice here. Mr. and Mrs. Parker render me much assistance. I hope to continue study, but must give up street-preaching. I have been able to go on the streets nearly every day, and to sell books. The people of Fan-ch'eng have bought about 300 portions of the Scriptures, and as Mr. Parker receives many visitors, and sometimes preaches in the evenings in the open air, the Gospel has been proclaimed to attentive listeners in nearly every street. Fan-ch'eng is about three miles long, and half a mile broad. We think Siang-yang Fu smaller. I have preached there on two occasions, and have distributed a few tracts. A fire burnt out thirty families there, so Mr. Parker has given them some relief."

Kiang-si Province.

Mr. and Mrs. CARDWELL reside now in Ta-ku-t'ang (forty *li*, or twelve miles, from Kiu-kiang), on the Poyang Lake. The work immediately around them, and the difficulty of leaving Mrs. Cardwell and child alone in so lonely a place as their house is, have prevented Mr. Cardwell from paying any visit to his out-stations, which are distant, perhaps, a week's journey to the south-east. We were able to visit them during the summer, and found Ho-k'eo to be an important and busy town; and Kwei-k'i Hien a pretty countrified city, in which the helper was working with prospect of encouragement.

Mr. and Mrs. RANDLE and **Miss BOYD** were about to visit their two out-stations in KIANG-SI when we last heard from them. These stations also we visited in

the summer, being accompanied by Mr. Randle, and were much cheered by what we saw of the native Christians and of the work of GOD.

Mr. H. RANDLE writes on September 13th:—"We are confronted with a little difficulty at Yuh-shan Hien. After I left you at Ho-k'eo I looked at three or four houses which were to let at Yuh-shan, and decided to rent the one which Mr. Wang had more especially called my attention to, and about which I spoke to you. After reaching Kiu-chau I asked Wang to go and draw up the agreement with the landlord, pay the deposit, and take possession; which he did very satisfactorily, paying twenty-eight dollars for the deposit, and agreeing on thirty dollars per annum for rent. He had scarcely left, however, before the magistrate sent to inquire who we were, and to say we could not live there. A messenger came to Kiu-chau at once, and I started with Mr. Wang for Yuh-shan last Monday morning. Taking one chair we travelled rapidly, and by Tuesday night reached our newly-rented house and found all in peace. I sent my card at once to the magistrate, inquiring what time I could see him. He sent word, eight a.m. on Wednesday morning (the following day). Upon reaching the *ya-men* we were received very politely, and had quite an hour's conference with him. He had confounded us with the Catholics, and was confused about some other things. I gave him a suitable present of books, and tried to explain many things about our religion. He has agreed to send a letter to the governor, and I am to await its reply; in the meantime we keep possession of the premises. He paid us a visit, and, to all appearance, his conduct was unfeignedly friendly. The impression upon the people is certainly a good one, and I sincerely hope no order may come from his superior, which would make him an enemy, if we did not at once retire. Please pray for Yuh-shan, that the door may not be shut. I hope to return with the ladies in a fortnight; they will (D.V.) go to Ta-yang (an out-station five *li* from Yuh-shan) to Mr. Tung's* house, which will be quite a safe quiet spot, and near to the city."

Gan-hwuy Province.

We have no record at hand at present of the recent work in this province. During his last visit to the out-stations, **Mr. PEARSE** had the joy of baptising in one or another of them nine persons, whom he believed to be savingly converted.

Since that time our dear brother and sister have been called to pass through trial in the sickness of both their little ones, and the death of the youngest. Mrs. Pearse, too, has been ill, and is still in poor health, though we hope that a stay in Che-fu may result in renewed strength.

Mr. SOWERBY is at Hwuy-chau Fu, in the south of the province. Misses Müller and Wombwell are studying in Gan-k'ing, the capital.

Mr. HUNNEX is ill at Gan-k'ing.

Miss KERR writes from Gan-k'ing on September 29th:—"I have had Mr. Baller for my teacher in the language for the last three weeks, and have enjoyed this so much. I had quite a congregation of women about a week ago, at a hamlet about three-quarters of a mile out of the city. I told all I could about our LORD JESUS, and then our Christian servant told them a great deal more. When patience has had her perfect work, I hope to be able to speak of JESUS and His wonderful love to everybody I find." Miss Kerr's medical knowledge has already proved most valuable. She has been much engaged in

* Mr. Tung, a farmer, and the first convert, preaches in his own house, and a number of his friends have been converted.

nursing ever since her arrival in China, our sister Mrs. Moore having been under her kind care.

Mr. BALLER writes from Gan-king :—"We get good congregations here, though none come forward to ask more particularly about salvation. I hope during the cool weather to do more work out of doors, as well as in the chapel. We had a good time last Sunday. A good number of women came both in the morning and afternoon. Miss Kerr sang and played to them, and afterwards I spoke to them; some appeared to take a real interest in what was said. The Lord graciously bless them!"

Kiang-su Province.

Mrs. ADAMS writes from Nan-kin :—"Last Sunday's services were very well attended; Hsü Sien-seng preached from the words, 'Ye are the salt of the earth.' To myself I felt the subject to be a needful and profitable one, as I hope our native brethren also got some portion of blessing. After the service, a number of women, who were present for the first time, stayed behind, and had some conversation about the Gospel. My husband at the same time had a number of men in the dining-room, all earnestly talking about the morning subject. In the afternoon, Tung Sien-seng gave an earnest address to a large number of men and women. On Monday, he went out into the villages, some $\frac{1}{2}$ from the south gate, with Lao-liu, our colporteur, selling books, and had a good time in the tea-shops.

"On the same day a man named T'eng Sien-seng called to wish us good-bye, as he was starting for Chin-kiang. We are very sorry to lose this man, who has attended our services most regularly, and has often spoken with anxiety about his soul, so that my husband had great hopes of his deciding for Christ before long.

"He has rather an interesting history. His father, originally connected with the London Mission, was latterly for some years one of our native helpers in Nan-kin. Several years before he died, the son, intent on getting rich, left home and travelled in some of the northern provinces, during which time his father, anxious about his welfare, wrote frequently to him about his soul. But he wandered on till he became seriously ill in the famine districts; when he came to himself, and remembered his old father to whom he wished to return, and which he did, only to find the faithful old man dead. This was of course a great sorrow to him, and when my husband has spoken to him about his soul, tears have fallen from his eyes. I do hope that he will get help in Chin-kiang, and find grace in his father's God and Saviour.

"Last week I had a visit from Tao Si-mu, mother to the Yang-chau teacher. She brought a number of friends with her, to whom I spoke of the precious Saviour and His dying love to us poor sinners. The old lady seemed to know something of the Gospel, yet said she was too old to learn about a new doctrine now, but would trust to the old doctrine followed by her parents before her. Poor old lady! I felt it a solemn thing to be telling the (to us) 'old, old story,' to her so new, and in earnestness I pressed on her the importance and simplicity of trusting Jesus, pointing her to the blessing unspeakable to be obtained in this life and for all eternity by so doing. She said her son was about to enter our religion in Shang-hai."

Mr. TOMALIN writes from Yang-chau :—"We had a good day on Sunday, I preached in the morning and afternoon also. In the evening had a Bible-class with the natives.

"I heard to-day from Ts'ing-kiang-p'u that there are two inquirers: this is cheering; Tao Kin-fu asks prayer for them.

"Here young Hsia is preaching very well; I think he has more ability than his father, and he is certainly better understood. I preached with him every afternoon last week. I have the colporteur Wu here to help, sending him out to sell books in the morning, and he helps in the chapel in the afternoon, if needed. There is scarcely any sale for books now, and the congregations are considerably diminished, owing to the rumours that are about."

October 1st he writes :—"On Sunday last, at a church-meeting, Mr. Moore being present, it was unanimously voted that the two candidates, Chang and Wang, be received into the Church. I am craving a mighty blessing for the KIANG-SU work. Oh, what a blessed happy life is a life of holy fellowship with GOD! Pray for me that I may know much of the power of communion and joy in the will of GOD.

Cheh-kiang Province.

Mr. STOTT writes from Wun-chau on September 21st :—"I visited P'ing-yang last week, and arrived in time to prevent a disturbance. Excitement had been gathering for about a fortnight, and bricks and stones were beginning to be thrown about. The magistrate put out a proclamation, and took measures to ensure peace. At evening prayers about one hundred came in, to whom we preached until we were tired. Then a few inquirers at Dong-ling and P'ing-yang, and a few also at Yoh-tsing, or Loh-tsing."

We regret to find that **Mr. DOUTHWAITE**, who was improving in health, has again been confined to his bed for more than a week. He writes :—"The work of repairing and furnishing the Refuge for the Cure of Opium-Smokers will soon be completed, and if I am strong enough, it will be ready for opening by the end of this month (October). Most of the foreign residents here have contributed towards it, and the 'Tao-tai' has promised his help."

Mr. SAMBROOK has left Wun-chau for colportage work in the north.

T'AI-CHAU.—**Mr. RUDLAND** is engaged in bringing out the New Testament in the vernacular of Tai-chau. From the extent of the work of this district it seems desirable to separate the city of Sien-kü, and make it the basis of a new mission district, and the residence of one of our missionaries. The arrangements are not yet complete.

FUNG-HWA.—The health of **Mr. and Mrs. WILLIAMSON** and their children had been so seriously affected by their residence in this relaxing district as to require prolonged change to a more bracing climate. They have greatly benefited from the air of Che-fu, where they will remain (D.V.) for the winter. The experienced and godly native pastor, Mr. Væn, is superintending the Fung-hwa work alone, in Mr. Williamson's absence; and we would ask special prayer that GOD may help him and his wife and the other native helpers of this district.

NING-PO.—The native church, under the present care of Mr. Chu, is greatly inconvenienced by the want of more suitable chapel accommodation. The present mission premises being in a busy street, the quiet, so desirable for worship, is unattainable on market-days. They have set themselves vigorously to remedy this, and though neither numerous nor wealthy, have, by perseverance, succeeded in raising over 400 dollars. Probably double that sum, however, may be required, and unless aided from without, it may yet take them some years before they can accomplish their purpose.

SHAO-HING.—Mr. **MEADOWS** continues to be cheered by the progress of the work in the out-stations. At Yih-kô-chüen, where there was so much persecution, a great and, it is to be hoped, an effectual door is opened. At Sin-ch'ang, and its out-station, there are also signs of progress.

Miss MURRAY writes on October 2nd :—“We went to Tsong-bu-leo a few weeks ago, and were very kindly received by Mrs. Tsang. Mr. Tsang still comes on Sabbath-days, and speaks of sending his little girl to school when she is older.

“We had been invited to visit a family at Bing-shü, but hesitated till we knew if the first wife was willing or not. During the past week she came here bringing another wife with her; she listened very well indeed the most of a forenoon in Mrs. Meadows' house, and the following afternoon here. She asked us to go to Bing-shü, as her mother, an old woman, had never heard the Gospel, and could not come to Shao-hing.

“We are interested, too, in a widow who has come to live near us. Sæn Kwu-nyiang found her out when ill in bed. She has seen better days, and can read the character; had lost faith in idols ever since the rebellion, and thought there was a God in heaven, but had not heard the name of JESUS before. As soon as she got well, she came one Sabbath, and continues to come. She was very much afraid lest the relatives, who give her rice, should know; now she has of her own accord told both of them, and they have not forbidden her to come. We hope the best, though past experience causes us to mix our joy with trembling.

“Then there is the daughter of a banker in this city in whom we are interested. She can read, and we lend her books. Sæn Kwu-nyiang went one day recently to change her book, and she sent a message that her father was then on a visit to them from Ning-po, and that she could not ask her in, but desired that the books should be left.

“I do not know if I mentioned the case of a man near by, who frequently asked Sæn Kwu-nyiang for a Testament, as he had seen one and desired it, ‘as men desire opium,’ he said. Thinking him in earnest, she bought one for twenty cash and gave it to him. Some time after, his wife very politely returned it, saying that his father had forbidden him to read it, as he wasted his time over it as if it were very precious. We do wish that we could write of results; many interest us, but they are so slow to decide.”

Mr. WILLS writes from **HAN-CHAU** on October 7th :—“Reviewing the three months ending September 30th, we have to be grateful for a cool summer, and for health to continue the work without interruption. We have also been kept from persecution, and have rejoiced in the growth of grace of some of the members. Over thirty candidates for baptism have been examined before the Church, thirteen of whom were baptised during the quarter, and two on October 4th. For several weeks, after each service, we have held conversation with inquirers who seemed anxious to know more about the truth. We ask earnest prayer that all those who are coming forward may be kept near the Saviour.

“During the quarter we have taken six missionary journeys, on two of which Mrs. Wills has accompanied me, and held services among the women. Our school-boys are now all apprenticed. We miss them, but feel it very desirable for them to have trades, and stand in an independent position.”

Mr. M. HENRY TAYLOR writes from Kin-hwa :—“The examinations are going on, and the scholars come in large numbers to hear the Gospel, and show a friendly,

open disposition. I have just had a pamphlet handed to me, written by one of them, entitled ‘A Plea for the Toleration of the Religion of Jesus,’ showing much ability and a good knowledge of the Gospel.

August 21st.—“I have had a good time in visiting Yen-chau Fu. The people were friendly, and bought readily all our books. According to the reiterated statement of the people, the majority are slaves to opium. While preaching I had to meet from all mouths the charge of foreigners having brought upon them all the evil to their bodies and homes which opium has wrought. Believing this, is the source of much bitter prejudice. The people begged earnestly for medicine to enable them to conquer the appetite, believing that foreigners alone possess the antidote to this baleful drug. I believe that suitable medicine for the cure of opium-smoking, with a few other useful remedies, would open the door in Yen-chau.

“I returned last night from an evangelistic tour to P'u-kiang Hien, and Ni-wu Hien, and the several towns between. At the former, old and young greeted us with ‘foreign demon,’ but they were not otherwise personally offensive; at the latter city the people were friendly, and ready to discuss with us, and showed not a little Berean curiosity, a rarity in China as elsewhere. They condescended to place Christ on an equality with Confucius, saying that He was one of the five holy sages that God has given to the world. They will get higher than this some day, I trust.”

KUI-CHAU FU.—The work, under the care of **Mr. and Mrs. RANDLE**, embraces the city of Kiuchau, the city of Ch'ang-shan, and a village station some *forty li* beyond, all in the Province of CHEH-KIANG, besides the two out-stations in the Province of KIANG-SI which have already been referred to. We have no recent intelligence of the Cheh-kiang work, but it was progressing most favourably in August, when we were there.

The girls' school, under the care of **Miss FANNY BOYD**, is also an interesting, though at present not very large sphere of labour. The girls are bright and intelligent, and their present cheerful and cleanly appearance contrasts with the squalor and dirt in which some of them were brought up.

Shan-tung Province.

CHE-FU.—As our readers will be aware, a site was procured here last year, and a house was erected for **Mr. JUDD**. In this way, at but a slight increase of cost, the necessity of a journey to England and back again of himself and family have been obviated. During the erection of the building, the Scripture was read and prayer offered daily with the workpeople, and Mr. Judd has had the pleasure of receiving and baptizing two of them. During the present autumn, additional premises have been erected for use as a sanitarium; rents in Che-fu being too heavy to be continued a month longer than absolutely necessary. We trust the Word of GOD, daily expounded to the builders, will again be followed by blessed results. During the summer **Dr. and Mrs. SCHOFIELD** have been studying the language here, and Dr. Schofield has had opportunity of conducting evangelistic meetings both among residents and on some of H.M. vessels. They left for SHAN-SI (D.V.) at the end of October.

Miss HUGHES, of Yang-chau, had a severe illness during the summer, and together with **Miss SMALLEY** visited Che-fu to recruit, **Miss DESGRAZ** in the meantime taking charge of their girls. They and the others of our missionaries who have been there have all benefited by the change.

Meeting at the Young Men's Christian Association, ALDERSGATE STREET, LONDON.



PUBLIC Meeting and Valedictory Service on the occasion of the departure of Mr. William Cooper, Mr. Thomas Protheroe, and Mr. David Thompson for China, in connection with the China Inland Mission, was held in the Lecture Hall of the Young Men's Christian Association, Aldersgate Street, on Thursday, November 18th, 1880. George Williams, Esq., Treasurer of the Young Men's Christian Association, presided.

After singing a hymn, Mr. R. H. HILL, Hon. Secretary, offered prayer.

The CHAIRMAN then said: We are to-night to have the privilege of hearing almost the last words of three dear friends who are going out to China. In our stead, to do the work of the Lord, and to spread His kingdom there. They appear to me to be going, as it were, into the great sea of China. Now there are some who dive down to get the pearls at the bottom of the sea, and it is the duty of those who remain at the top to ensure that they are supplied with fresh air, and all that is necessary to enable them to get the pearls. Our dear friends, in going to China, will be looking to us here in England that the communication may be kept open, so that they may receive not only our sympathy and our prayers, but all the wisdom, all the prudence, all the strength, and all the grace they may require. Their difficulties will be very great, and they will need all the sympathy that Christian friends at home can give them, that they may persevere, and that they may be constantly as God shall enable them, teaching and explaining the Word of God to those with whom they come into contact.

No one can read the reports in that most excellent paper, CHINA'S MILLIONS—no one can see the reports that come from our dear brethren and sisters labouring in China, without being greatly cheered. The interest excited in the minds of the people, their willingness to listen, their inquiring spirit, all show that the Lord is preparing hearts there for the reception of the truth. One dear brother and sister, writing home, speak of the crowds of women that come every day. Day by day the Word is sown in the hearts of hundreds and hundreds of people. What a blessed thing it is that God has opened China, and is now preparing the hearts of the people! What does that say to us in England? It is a loud call to us. It is a loud call to the members of YOUNG MEN'S CHRISTIAN ASSOCIATIONS, and a loud call to the members of the YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS. I am delighted to think that not only young men, but young women are looked upon as missionaries; they go out as missionaries, and are sustained as missionaries. Why not? The command is, "Go ye therefore and *teach* all nations." Who can teach better than women? They seem to have the power of bringing the Word to bear upon the heart and conscience, and I thank God that this Mission is sending out both men and women to help forward this most blessed work.

I cannot help thinking that there are hundreds of women who have property of their own, and who are sitting at home in their drawing-rooms, not knowing how to spend their time, or what to do, who, if they knew of this society, and what openings there are in China for their labours, would volunteer for the work. I do believe there are hundreds of young ladies—educated, devout,

earnest, Christian ladies—who would only be too glad to go if they could be brought to know and understand all that is going on in China in connection with this Mission.

Another feature in connection with this society is its broad, catholic basis. Romanism says we are divided into so many sects, that we cannot be the true Church. But what have we here? All the sects combined, all the denominations united in one society—Churchmen and Dissenters, Wesleyans, Congregationalists, Presbyterians, and Baptists, all combining to send the Gospel to China. Thank God for what He has done in the past fourteen years; but I do hope and believe that this Young Men's Christian Association of ours is going to do great things. By God's grace we are going to gather a number of young men who shall be brought to a saving knowledge of the truth, and who will then volunteer to go out to China in connection with this Mission. I do earnestly hope for this, and I am looking forward to the time when the members of this Association shall, not in isolated cases, but in dozens and scores, be willing and ready to consecrate themselves to the Lord in the extension of His kingdom.

Now, I wonder if Matthew to-day regrets having, at the Master's call, left all to follow Him? Do you think that the physician Luke regrets having given up his profession to follow the Lord? No. He rejoices to-day in having made that sacrifice. Do you think that Peter regrets to-day having left his boat and nets to follow the Lord? No, beloved friends. And you, my dear young friends, (addressing those who were about to leave for China), who have heard the call of the Master, and have resolved to follow Him, and consecrate yourselves to this work, you may be sure that He who calls you will provide for you.

God bless these dear friends to-night. I do rejoice in the prospect of what God is going to do by them among the Chinese. Let us think of the fact that every third man on the face of the earth is a Chinaman. Why, we have only begun to look at this mighty host.

I cannot help thinking there is one thing we yet need in England. We need to be taught *how to give*. We ought to have it instilled into us when we are young, that a tithe of our income, whatever it is, belongs to the Lord, and we must so economize that we may not, in any way, encroach upon that. If we could get the Christian people of England to believe that they ought to give a tenth to the Lord, we should have sufficient money to send out a host of young men to China. I think this truth must be brought to bear upon the churches and upon individuals. We must get people of all sorts to feel that this is their privilege. This is one part of our Christian teaching that must be insisted upon; if it is, we shall have no lack of money to carry on the Lord's work. There would be plenty for all; God would pour out His blessing, and multitudes would be gathered into the Church.

A missionary hymn was then sung, and Major Malan led the meeting in prayer.

Mr. COOPER, who was formerly Secretary of the Young Men's Christian Association at Gourcock, said: "It gives me much pleasure for many reasons to be here, and to ask your sympathy and prayers. One reason is that I am a young man, and I like to have the prayers of my fellow young men. Another is that I am a member of

the Young Men's Christian Association, and have been so for some years. I can thank God for my connection with that Association, for it was through it that I was first led to work for the Master. I may tell you in a few words how I believe God has led me to stand here as one who hopes to go to China soon. It is rather more than three years ago that I was first spoken to about foreign mission-work. I was then doing evangelistic work, while engaged at my business during the day. About this time I received a copy of a sermon preached by Mr. Spurgeon, entitled "The Divine Call for Missionaries," from Isaiah vi. 8: "Whom shall I send, and who will go for us? Then said I, Here am I; send me." In that sermon Mr. Spurgeon urged the claims of missions in such a striking manner that I felt God was speaking in it to my soul. I was rather unwilling to respond to the call; I felt I was unfit. Indeed, I felt like Isaiah, I had need of cleansing. I was "a man of unclean lips." I could not get rest day nor night, and I read the sermon over and over again. At last I laid myself on God's altar and consecrated myself to the service of the Lord, to go wherever He was pleased to send me. In that appeal of Mr. Spurgeon's he said, "I should not wonder if 100 young men rise up in answer to this call, and go forth to heathen lands to spread the Gospel." I thank God I am here as one who has responded to it, and I trust that others here will help to make up the number. I did not know then where the Lord would have me labour, but I did not trouble myself much about it. Soon after, I received a copy of CHINA'S MILLIONS, in which there was an appeal from the Conference of Missionaries held at Shang-hai in 1877. That appeal came home to me with such power that I felt I must go forth to China and witness for the Master. I read there that there were 400,000,000 of souls in China, and few labourers—millions, to go without a single missionary. They appealed to the churches to send forth more labourers. I felt that if there was any country in the world that needed labourers it was China. I prayed over the matter for about five months; then I gave myself to the Lord for this work, and I believe He has accepted me. I had communication with Mr. Hudson Taylor, and he gave me very valuable advice. After some time of waiting and training, during which time I have been seeking to work for the Master, I am now going forth to preach the Gospel in China. I feel that I need to be kept by the power of God. You know something of the temptations and trials of young men, and I am glad to be able to ask your prayers to-night. You will find it helpful to yourselves if you take a deeper interest in missionary work. My soul has prospered more than ever it did since I have taken an interest in the Lord's work in China. I have felt more of God's presence and power, fitting me better for work here. A missionary spirit in Young Men's Christian Associations is a healthy spirit. I believe if we had more missionary prayer-meetings, and more interest in mission-work, we should see more life and power. In your Young Men's conferences will you pray for me, and ask the Lord to use me in bringing some of these poor Chinese first to Christ, and then in forming a Young Men's Christian Association? I trust that in the not very distant future we shall have delegates at some international convention from the land of China. God grant it may be so. At present I believe there are no such associations there. Pray that God will prosper us in this matter, and then at the great Harvest Home we shall all rejoice together. I would say to my fellow young men: Be faithful to the Master in all the little duties of life, in your business, and in your work. He will make you fit for greater things. If we want to go to China, the very best training we can get is to be faithful to God in the little things of daily life.

Mr. BROOMHALL, Secretary, referring to the sermon by Mr. Spurgeon, of which Mr. Cooper had spoken, said it was read by a young man, a member of Mr. Spurgeon's congregation and church. His heart was so stirred that he offered himself for work in China. He was ultimately accepted by the China Inland Mission, and is now labouring in China. Mr. Cooper is, therefore, the second accepted for work in connection with the China Inland Mission as the result of that sermon. Mr. Broomhall added that, through the kindness of the Chairman, a copy of the sermon would be put into the hands of all present.*

The CHAIRMAN said that, though there was no Young Men's Christian Association in China, there was a Chinese Association in San Francisco. They were very regular in their attendance, and especially particular that the members should be very consistent in their conduct. It would be quite a curiosity if native delegates should come from China to any of the Conventions. The International Convention is to be held in London next August; perhaps ten years hence, if it is held here again, we may have a deputation from China.

Mr. D. THOMPSON, of Glasgow, said: I also come from the Young Men's Christian Association. Many years ago I used to attend the classes in Dundee, and sometimes had the pleasure of presiding at the Saturday evening prayer-meeting there. Mr. Thompson then told how he had been led to devote himself to mission-work. It appeared that at his birth his mother had prayed that he might become a missionary, and that from a very early period the reading of missionary memoirs and periodicals had led him to desire to be a missionary. A few years since he came to London to prepare for the work, but after a time returned to Glasgow and was engaged in the work carried on by Mr. Quarrier there, for whom he expressed great esteem. After three years in this work, he offered himself to the China Inland Mission for work in China. He had been accepted and was now going forth, and earnestly desired their prayers.

Mr. T. PROTHEROE said: I have not been a member of a Young Men's Christian Association, but it is owing to attending the daily prayer-meeting here that I stand in this place to-night. I was reading one day at home, and was influenced, in some manner, to leave my books and come to the noon prayer-meeting. I did not know what was going on, but I found that an address was being given upon China. I had felt for some time that I ought to be a foreign missionary. After the meeting I was led to speak to Mr. Broomhall, who had given the address, and he gave me some papers to read. I read them very carefully and there were several things in them that touched my heart, and I waited to see what the Lord would have me to do about it. I sent a request for prayer to the meeting here, that if it was God's will that I should go, the way might be made plain. About five months after, I was again prompted to go to the noon meeting. Strange to say, Mr. Broomhall was here again giving another address on China. I spoke to him, and reminded him of our former conversation. Ultimately, after much prayer, I offered for the work and was accepted. I am here because the Lord has answered my prayers and the prayers offered here for my guidance. We are here to ask your prayers. We thank God that He has conferred upon us the privilege and honour of going forth as ambassadors for Christ, but we feel that we need power to live for Christ. If we live close to God there will be power for work; and these things can be given to us through your prayers.

Mr. BROOMHALL briefly described the spiritual desti-

* This sermon is No. 1351, and is published by Passmore and Alabaster, London, price one penny.

tution of many of the Chinese provinces—*e.g.*, Kan-suh, with a population of fifteen millions, and *one* Protestant missionary; Si-chuen, with twenty-one millions, and only one city in which there are missionaries, etc.

Mr. R. PATON then offered prayer.

Mr. W. HIND SMITH, Secretary of the Young Men's Christian Association, London: "I am glad we have had so much about China to-night, and I am very glad that our young friends who are going out are so closely identified with us—two as members of the Association, and the third as having been benefited under its roof. I am so glad, too, that there is an intimate alliance between the two catholic associations, the China Inland Mission and the Young Men's Christian Association; may that alliance become closer and closer in its influence and operation! Some of my friends think I talk a little too much about Manchester, but where there are very precious memories, one must say something. Now I was associated with the young men who met for prayer in the Manchester Association every Wednesday night, and they met to pray that God would bless this China Inland Mission. For ought I know, Wednesday night is still held sacred, set apart for that one object—to pray for the brethren who have gone out to China, and that the Lord would send out more young men to that great harvest-field. I have known attractive meetings, when almost everybody seemed to be there, but if you looked into that prayer-room, you would find there some who were constrained by that which lay as a burden upon their hearts—to pray for China. So I do believe that when once we begin to pray for them, we shall feel our hearts are drawn closer together, and the more shall we have sympathy with these perishing millions. I must say I shall be very sorry to lose some of the dear young men who have grown up in this Association, when they become missionaries. But I thank God for the missionary spirit that pervades the Association. I praise God that here we are realising that we are not merely our brother's keeper, but our brother's brother. I look for a blessing to go forth from this Association unto the somewhat neglected—and yet, comparatively speaking, not neglected—parts of London and other places. But oh that China might be benefited!

I have two passages on my mind that I want to give to those dear young friends who are going out. Our Lord came to some of His disciples just when they had gone to the place where He told them to go to. It is good to be led by God. The eleven disciples went away to Galilee "unto a mountain where Jesus had appointed them, and when they saw Him they worshipped Him, but some doubted." Oh, the sympathy of Jesus then with the doubting ones, as well as those of stronger faith! Jesus came and spoke unto them, saying: "All power is given

unto Me in heaven and in earth." This is the One who is going with you. All power is given unto Him in China, and all the way. "Go ye *therefore* and teach all nations, . . . and lo I am with you unto the end of the world." There is your strength and defence: "Abide in Him." As Barnabas said: "Cleave unto the Lord." Let me give you another passage, which is to be our New Year's motto in the Association; and as you want to be with us, we will be with you: "He that loveth pureness of heart, and hath grace in his lips (margin), the King shall be his friend" (Proverbs xxii. 11). The King shall be your friend. The Lord helping us, we will pray that His blessing and protecting love may be yours for ever and ever.

Major MALAN: It is as having been *sent* by the blessed Master that you will have power in China. I have been very much struck, these last few days, at the continual repetition by our Lord, in the Gospel of John, of these words, "He that *sent* Me." You find it runs through the whole of His discourse. I would like to give you several words which show whence His power came: "He that sent Me is with Me; the Father does not leave Me alone, for I do always those things that please Him." If you can say this, and can go in the power of these words, "He that sent me is with me: He hath not left me alone, for I do always those things that please Him," you will have success. That is the power for the missionary and for the worker. As we realise that we are *sent* by Him, we carry life and light and power.

Mr. MCCARTHY, for their encouragement while acquiring the language, related how one who was now an efficient native helper was aroused from his careless indifference and converted, while helping Mr. Duncan one of the missionaries, in his study of the language.

Major MALAN then commended them to God in prayer.

The CHAIRMAN: Another great reason why England ought to do what she can for China, is because of the opium traffic, which is inflicting such injuries upon the Chinese. We ought, in every way, to help the people whom we are injuring so much by the forced importation of opium into their country. We owe China a great debt, and we must never rest in this country until that blot and stain upon our character is wiped out. As we become more and more in sympathy with China, we shall create a public sentiment that will move the government to do that which in all fairness and justice ought to be done. Mr. WILLIAMS then warmly shook hands, in the name of the meeting, with each of the three young missionaries, and in a few well-chosen words of sympathy and cheer bade them God-speed, and invoked God's blessing upon them and their work.

Departures for China.

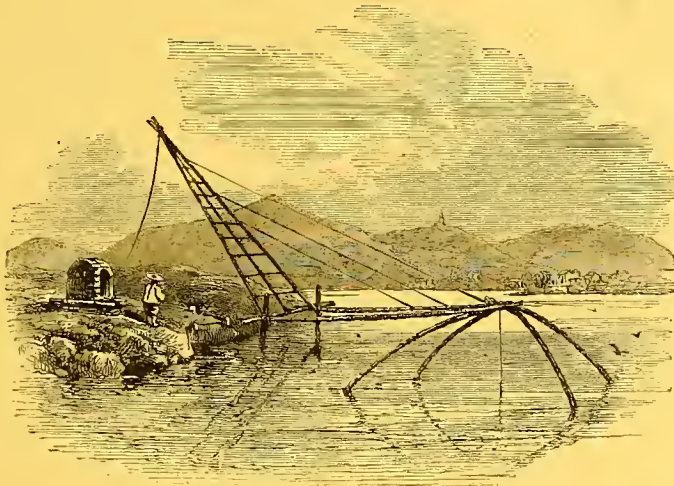
ON Wednesday, November the 24th, Mr. W. Cooper, Mr. T. Protheroe, and Mr. D. Thompson, left London for Marseilles to proceed to China by the Messageries Maritimes steamer *Pei-ho*.

From tidings received from them, and from Miss Lancaster and Miss Kingsbury, who were also on their way, we learn that they had been prospered so far on their journey. Our readers will be glad to know that three others—*viz.*, Mr. Wm. Gassick, from Stoke-upon-Trent; Mr. Arthur Eason, of London; and Mr. George Andrew, from Manchester—are preparing also to leave for China. According to present arrangements, they will leave

London on the 5th of January for Marseilles to proceed thence by Messageries Maritimes steamer.

They were commended to the care and blessing of God for their voyage and work, at meetings held at Welbeck Street; Home of Industry (Miss Macpherson's); Metropolitan Tabernacle; Brook Street, Tottenham; Cassland Road Wesleyan Chapel (Rev. W. D. Sarjeant, presiding); Dalston Junction Baptist Chapel (R. Paton, Esq., presiding); and at the Young Men's Christian Association, Aldersgate Street (J. H. Tritton, Esq., presiding). We trust that our brethren will also be remembered in prayer by our readers.

CHINA'S MILLIONS.



DIP-NET FOR FISHING. (See page 26.)

Bible Colportage in Manchuria and Mongolia. MOUK-DEN TO KIRIN, AND THENCE TO PEKING.

FROM THE DIARY OF MR. CAMERON.

IN the November number of CHINA'S MILLIONS, some account was given of the important missionary journey of Messrs. Cameron and Pigott in Manchuria and Mongolia. We are glad to be able now to give a further account of that journey, from Mr. Cameron.

It is a cause for thankfulness, and will greatly encourage all interested in the work, to know that our friends have been everywhere so well received. In almost every instance the difficulties which presented themselves were easily overcome; and as many natives from distant parts of the Empire were met with on the journey, we may hope that the friendly intercourse thus commenced will prove helpful in the future.

It should stir up the hearts of all earnest Christians to increased diligence and prayer, if, following the narrative now presented to them, they seek to realize the miserable and hopeless condition of the inhabitants of vast regions such as our brethren have visited. Well may Mr. Cameron, who has seen their sad condition, write:—"When will our Father so lay the need of such people upon the hearts of His own, that they will be constrained to leave home and carry the Gospel to them, before more pass beyond the dark, dark border-land? How solemn the thought that if twenty missionaries were at once to set out for Tsi-tsi-har their message would be too late for thousands there! But if so, how many must pass away before it really will reach them, seeing that, as far as I know; there is not one individual ready or willing to convey to them that bread, without which they must perish. Considering the state of all such, does it not behove us individually to inquire how far we obey the Master's command to pray the Lord of the harvest that He would thrust forth labourers into His own harvest?"

MOUK-DEN, *Sunday, January 18th.*—Though weary with last week's journey, I was able to attend the native service; and was truly gladdened. I met many native Christians, who seemed very earnest. The elder in charge is the most earnest Chinaman I have yet met. Since Mr. Ross returned home several have been added to the church. May the LORD richly bless every one of the members, and daily add to their number.

Mouk-den is a large city, and, with its suburbs, is said to contain 30,000 families. We remained there till the
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morning of January 22nd, finding many hearers but not many who cared to buy books.

Saturday, 24th.—Reached the Hien city of T'ieh-ling (3,000 families) early in the day. While the natives went in quest of accommodation, Mr. Pigott and I sold books with fair success. I was able to speak a few words to the large crowd assembled. All were kind and civil. On Sunday, also, we had numerous listeners.

Monday 26th.—Sixty *li* through a fine hilly country brought us to K'ai-yüen Hien. Our men again had difficulty in getting quarters for us; but Mr. Pigott and my-

self spent the time, as also much of Tuesday, in selling books, and with good success.

The city itself contains about 4,000 families, and has a daily market, at which there are always many country people, so a wide area may be reached.

THE MONGOLIAN BARRIER.

We left K'ai-yüen Hien about four p.m., and travelled some twenty *li* to the barrier gate between Mongolia and Manchuria. The barrier is a low mud wall, like those seen in many of our highland districts. It had a good appearance, as alongside grew a row of tall, fine trees. The gate is called Ma-t sien-chung-t'ai-men, after a village passed before reaching it. Although truly in Mongolia, this district is under the rule of the Shing-king Viceroy, on account of its importance and nearness to the Shing-king province.

Wednesday, 28th.—By breakfast-time reached Ch'ang-tu Fu, and after breakfast at once proceeded to the streets and remained there until dark. Although there are said to be 3,000 families in the city, and also a daily market held, our sales were slow; but by dint of perseverance, by night we had sold a good many gospels; we had also preached the Word to many groups.

This city formerly was a Chih-li t'ing (or sub-prelecture), and better known by the name of the Yü-shu-ch'eng.

Thursday, 29th.—Sold some books at a market village called Hing-long-tsun, containing 1,000 people, and spoke a little; then went on to a large town called Tsi-lu-shu, of 4,000 inhabitants. We had travelled eighty *li*, but arrived in time to sell quite a number of books before dark, and to preach to many.

Friday, 30th.—Spent a little time in Si-ping-kiai, a small market-town of some 700 families, selling a few books; after which we went on to Feng-hwa Hien, or Mai-mai-kiai, where, on Saturday, we had good sales. The place is not large (population 2,700 families), but the trade is good. The city was made a Hien last year.

Monday, 2nd.—Forty *li* brought us to the village of Cha-yang-p'u (1,000 families), where we did a little work. Fifty *li* more and we reached Wang-fu-kiai (said also to contain 1,000 families); there also disposed of not a few books. On the 3rd we sold some books at Heh-ling-tsi and Wu-kia-tsi, market-towns, and on the 4th went to a market-town, Ta-ling-tsi, but there our sales were few. The Roman Catholic priests have a place near Pa-kia-tsi or Hwuy-t'eo Hien. One or two of their members told us they had in all about 3,000 families.

Thursday, 5th.—On arriving at Chang-ch'uen T'ing, a very large city of some 20,000 inhabitants, we had some difficulty in getting good quarters. Our Father, however, helped us, and we passed the New Year in this place comfortably, remaining till February 16th. We sold over 1,200 gospels and twenty or more testaments. We were also able to do a good deal of preaching. One day I was rather annoyed at my bag of books being stolen from behind me, while I was busy speaking and selling. I reflected, however, that God might use them.

On the street we met many Mongols, and also a few people from Tsi-tsi-har. The latter were fine, strong-looking men, about the medium height, but very stout; their features were a little coarse. Had a short chat with one of them.

Oh! when shall all Manchuria be occupied by God's people for Christ? Is it not sad to think that we are now living near the end of the nineteenth century, and possibly very near the end of the age, and yet there is so much land—rather, there are *so many lands* to be taken possession of for our MASTER—lands to which He has commanded us to give this blessed Gospel! Methinks

this solemn question should be asked by each of us—Am I doing all that in *me* lies to help the extension of His kingdom upon earth? We ourselves enjoy peace and liberty, also the bright prospect of seeing His face, and rejoicing in His presence for ever and ever. But are we to enjoy it alone? I do hope these provinces—Kirin, Heh-lung-kiang, and Tsi-tsi-har—will soon be occupied, either by the two missions now settled in Shing-king, or by others entering in to their help.

PROVINCE OF KIRIN.

February 16th.—We left the city soon after breakfast. About twenty-five *li* brought us to the mud wall which forms the boundary between Mongolia and Kirin. It had no gate, and were it not for the border of fine trees, one might almost have passed by without noticing it.

Tuesday, 17th.—After breakfast we did a little work. Then proceeding on our way, we left the middle road by a by-way, and crossed to a market-village, called Chao-lu-ho, where we sold seventy-seven gospels, and Mr. Pigott also a good number of his tracts. I think some of our sisters would be delighted to labour amongst the women here. Many at home, who could not bear a hot climate like India or the south of China, would enjoy good health in this bracing clime, with its dry, clear sky. May the Lord of the harvest speedily thrust many of them out to reap golden sheaves for Him from this land. Cart travelling is comfortable, as the roads in winter are splendid.

Wednesday, 18th.—Travelled eighteen *li*, and breakfasted. Afterwards went out, sold a few books, and had several opportunities of speaking to a few persons. The village was small, as also was the next, but we were able to sell books in each. About dark we put up at a nice inn at the foot of a hill; on the summit stands a temple, and the inn belongs to one of the priests. As he happened to be in, we had a long talk with him before bedtime. He wanted to make out that he and we were alike going to heaven, but on different roads; also that men like him were good, as they had forsaken the world and all bad deeds. I told him about some priests I had seen and heard, and of their misdeeds, which made him smile, and confess there were a few bad ones here and there. He then wanted to know how we could know or find the road to heaven without a guide, and listened with attention while we spake of the only true Guide.

Thursday, 19th.—Entered the city of Kirin. After a long delay quarters were secured, and we were thankful to gain an entrance. On Friday and Saturday had good sales and opportunities of speaking to many. Several Tsi-tsi-har men visited us. They belonged to the Manchurian army, and so resided *pro tem.* in this capital. When will our Father so lay the need of such people upon the hearts of His own, that they will be constrained to leave home and carry the Gospel to them, before more pass beyond the dark, dark border-land? How solemn the thought that if twenty missionaries were at once to set out for Tsi-tsi-har their message would be too late for thousands there! But if so, how many must pass away before it really will reach them, seeing that, as far as I know, there is not one individual ready or willing to convey to them that bread, without which they must perish. Considering the state of all such, does it not behove us individually to inquire how far we obey the Master's command to pray the Lord of the harvest that He would thrust forth labourers into His own harvest?

Monday, 23rd.—Leaving Kirin to-day. The country in this neighbourhood is productive. Coal is found at no great distance, and amongst the products exported are hemp, indigo, opium, tobacco, sable wood in abundance, and

GING-SENG.

The cultivation of this medicinal root, so highly valued by the Chinese, is laborious, if what I am told be true. The first step is to choose the plot to be occupied; then the soil is removed to the depth of three feet, and made into a wall around it, after which rich virgin soil is brought from the hills elsewhere, and the excavation is filled with it until level with that outside the enclosure. The seeds are then dibbled in to the depth of about eighteen inches, and are placed two feet apart. A good layer of mountain grass and leaves is then laid on the surface and rotted by the action of the weather, this being

the only manure suitable for raising the plant. The leaves of the ging-seng are said to be large, and like those of the southern Tsi-ku. Each plant bears but one large flower, which is a bright red, and very pretty. The seeds produced are few, but each is about as large as a pea. In summer, a cloth tent has to be erected over the plot, and at sunrise the cover is drawn over the plant, and only removed at sunset. In winter, the whole is turned into a sort of covered pit to prevent the roots being destroyed by the intense frost. Some are kept ten years, and then the roots are very valuable; but the most are dug up when only five or six years old, even then selling for a fabulous price, so my informant told me.

Mr. Cameron and party returned from Kirin by the way they had come as far as Cha-lu-ho. Thence they were on new ground, until, on March 3rd, they reached K'ai-yüen Hien, in the Shing-king province. Leaving this city, they again traversed new ground, touching the Mongolian stockade several times at different places, until the city of Sing-ming T'ing was reached, on March 8th. At this point, finding their stock of books would not last to Peking, where they had stores awaiting them, they struck south for New-chwang, and through the kind help of Dr. Hunter, of the Irish Presbyterian Mission, and Mr. MacIntire, of the Scotch Presbyterian Mission, obtained fresh supplies. They again reached Sing-ming T'ing on March 25th, then struck westward to the Mongolian stockade, and several days journeying south and west brought them into the province of CHIH-LI on April 12th. Some of the principal towns in which Mr. Cameron and the colporteur sold portions of Scripture and preached the Gospel (while Mr. Pigott disposed of religious tracts) were as follows:—

<p>KIRIN PROVINCE.</p> <p>Feb. 23. Tu-men-tsi .. 36 li.</p> <p> " 23. Yih-luen-k'i .. 55 "</p> <p> " 24. Ch'a-lu-ho .. 35 "</p> <p> " 25. Yih-lih-men town .. 15 "</p> <p> " 25. Shwang-yang-ho .. 60 "</p> <p> " 26. San-tao-keo .. 50 "</p> <p> " 26. Yih-ma-chen .. 20 "</p> <p> " 27. Yih-t'ung-ho .. 35 "</p> <p> " 27. Ta-ku-shan .. 35 "</p> <p> " 28. Siao-ku-shan .. 55 "</p> <p> " 28. Heh-erh-su .. 25 "</p> <p>Mar. 1. Ho-shih-ling .. 30 "</p>	<p>KIRIN PROVINCE.</p> <p>Mar. 1. Yih-chang-ho, } 55 li.</p> <p> or Lao-ye-miao }</p> <p> " 2. Mien-hwa-kiai .. 45 "</p> <p>SHING-KING PROVINCE.</p> <p>Mar. 2. Wei-yüen, gate town .. 45 "</p> <p> " 2. Kiu-shoc .. 25 "</p> <p> " 3. K'ai-yüen Hien .. 10 "</p> <p> " 3. Pah-pao-t'uen .. 30 "</p> <p> " 3. K'ing-gün-p'u .. 15 "</p> <p> " 3. Shih-san-kow .. 30 "</p> <p> " 3. Lung-kia-o-tseh .. 20 "</p> <p> " 3. Fah-ku, gatetown .. 30 "</p>	<p>SHING-KING PROVINCE.</p> <p>Mar. 6. Wu-t'ai-tsi .. 20 li.</p> <p> " 6. Siao-t'ah-tsi .. 60 "</p> <p> " 8. P'ao-tsi-ngan .. 40 "</p> <p> " 8, 25. Sing-ming T'ing .. 40 "</p> <p> " 25. Wwang-kia-p'u .. 20 "</p> <p> " 26. Chwang-sin-kow .. 30 "</p> <p> " 27. Kiu-kia-o-tshah .. 65 "</p> <p> " 29. Pa-fah, gate .. —</p> <p> " 30. Siao-shan-tsi .. 45 "</p> <p> (R.C. chapel and resident priest.)</p> <p> " 31. Kwang-ning Hien .. 60 "</p> <p>April 1. Chang-hing-tien .. 30 "</p>	<p>SHING-KING PROVINCE.</p> <p>April 2. Liu-liang-yü .. 20 li.</p> <p> " 2. Ta-lin-ho .. 70 "</p> <p> " 3. Kin-chau Fu .. 40 "</p> <p> " 5. Kao-h'iao .. 50 "</p> <p> " 6. Lien-shan .. 30 "</p> <p> (R.C. priest.)</p> <p> " 6. Shan-kang-ts'ai-ling .. 15 "</p> <p> " 7. Ning-yüen Chau .. 30 "</p> <p> " 7. Ts'ih-li-p'u .. 30 "</p> <p> " 8. Chung-heo-so .. 50 "</p> <p> " 9. T sien-mei .. 50 "</p> <p> " 10, 11. Chung-tsieh-so .. —</p>
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PROVINCE OF CHIH-LI.

Monday, 12th.—Sold our cart at Shan-hai Kwan, and having then to get pack saddles, were delayed until noon on Tuesday. In Ling-yü Hien we sold a few books and preached, but had not much success.

Yesterday we were visited by a Christian doctor who lives fifteen li from the city, where his little shop is. He is most anxious that some pastor should come and open a station. I tried to impress upon him the important part, under God, which he might play towards bringing about that desired end, urging him to preach faithfully to, and live righteously before his neighbours, and so as to lead many of them to the Saviour; then Mr. Ross, his pastor, or some other missionary, would be sure to visit the place and open a station. He seemed to think the idea worth testing, so we gave him some books, and hope he will succeed.

Wednesday, 14th.—At Fu-ning Hien sold a good number of books, preached the Gospel, and were listened to by many in two or more places, as also on Thursday. Reached Yung-p'ing Fu at night.

Friday, 16th.—T sien-gan Hien. We had a fair sale and many listeners. On leaving, we walked twenty li to Yang-kia-tien, a market-town, where we remained till Monday, visited by many, and preaching and selling books on the street.

Tuesday, 20th.—At Sing-tien and at Tsun-hwa Chau spent some time in preaching, and on the whole were heard

with attention. We were informed that the American Methodists were negotiating for a large inn in the city, which they intended turning into a preaching-place. The people seemed most friendly.

Wednesday, 21st.—Passed through several villages, doing more or less work in each. By night we reached Kichau.

Thursday, 22nd.—Did some work in the city, and then went on to a large village where it was market-day. Plenty of people listened, but were not attentive, and cared little for our books. Later, at San-ho Hien, a small and dilapidated city, we sold some books, and had several groups to listen to us.

Friday, 23rd.—Arrived at Tung-chau early. Finding that there were missionaries in the city, in the evening we called upon them, and were at once invited to stay over Sunday.

Monday, 26th.—We left our kind friends this afternoon, after spending a happy time with them. It was indeed a time of much refreshment to us. How fully we realized the promise fulfilled, that if we give up anything for Christ, He will repay us an hundredfold. May the Lord help and bless them all abundantly! Though their work in and around the city has not been so successful as they could wish, still God has given them many tokens of His approval. We arrived in PEKING about dark, and were kindly received by Mr. Collins, of the Church Missionary Society.

Bible Colportage in Kwei-chau.

BY MR. FRANK TRENCH.

AFTER several days Scripture selling and preaching at Chen-yüen Fu, set out for Kwei-yang Fu, the capital of this province. By the evening of the first day we had travelled fifty-eight *li*.

April 18th, Sunday.—This morning, at the close of our worship, a *ya-men* runner came to our door and ordered us to go on at once to Shih-p'ing Hien, twenty *li* distant. We told him it was the LORD's day, and we did not travel on that day; but as the people were quiet, we did not need his escort, and after giving him a gospel advised his return to Chen-yüen Fu; and he did so. I found out subsequently, on visiting some of the houses in the neighbourhood, that the *ya-men* runner had told the people not to listen to us, and our landlord that we had come to destroy Chinese customs and the *fung-shui* of the place; and that we had eyes which could see underground and take away precious stones, etc. So the landlord wished us to leave. We explained afresh to him our object and that to-morrow we should start, and exhorted him not to pay attention to the runner's words; so he allowed us to stay on. The people, however, were stirred up against us by the runner's words; the landlord refused to hear the gospel, saying that we might worship our God, but he would worship Buddha. In the evening before closing the shop windows he lighted sticks of incense, and rang a bell to summon Buddha.

April 19th.—Left at daybreak; we kept outside the walls of Shih-p'ing Hien, hoping to avoid the *ya-men* runners, but in vain. We had not gone much further before we were followed by a runner, but he did not excite the people against us, as the former one did, and accompanied us to the next Hien. I have almost invariably found the people simple and quiet; but opposition and trouble come from the *ya-men*.

To-day our road lay through a wilderness of mountains and stones, with very few houses.

April 20th.—Arrived at Hwang-p'ing Chau in the morning. The walls enclose a considerable space, but houses are few and scattered, and the inhabitants are not many, though the place is busy. After securing an inn, I went on to the streets to sell books, but as few gathered around, and the people appeared suspicious, I left the town. We mounted a very steep ascent, and were overtaken by a heavy shower of rain. We took shelter in a small hut at the top of the hill, but were compelled to dry our wet clothes over two wood fires. After eating a little rice cake and sugar we went on our way. The country was very poor and mountainous. There are guard-houses every few *li*. They are square built, and port-holed, and surrounded by a circular stone wall.

Fearing more rain, we halted early, having only accomplished thirty *li*. I spoke to a number of men round a wood-fire, one of them, who I afterwards learnt was a member of one of the chief brigand societies, made various inquiries as to our modes of travelling and conveying luggage. We told him the Gospel of Christ, and gave him a New Testament. At length the brigand and his two companions left. Many of the societies use watchwords, and by this means they detect those to whom they speak. The master of the inn and travellers were very thankful to my colporteur who discovered the brigand to them, and (through his conversation with him) rid them of a probably troublesome visitor. The brigands do not hesitate to take life where there is a prospect of gain. A few days ago eight men of this particular society were beheaded by the governor of this province.

21st.—Arrived before noon at Ts'ing-gan-tien, a village. It was market-day and the streets were crowded. Many Miao-tsi live here.

We intended going on, but seeing so many men here we stayed the day, and sold a few books both to the Chinese and Miao-tsi. Only a few of the latter speak Chinese, and of that, generally but a few words. They have no written language, apparently. I spoke to one who understood Chinese, who said that they did not

worship Buddha, but a god unknown to me. Only the Miao-tsi who live among the Chinese, and have adopted their customs worship their idols.

The T'i-t'ai (commander-in-chief of the troops in this province) arrived at the inn we occupied; a hundred or more troops accompanied him. He is an opium-smoker, as are very many in this province, and yet he forbids his troops smoking, and enforces the prohibition. Over the door of a shop here I saw a representation of the devil's head, cut in wood, a hideous object to look at. It is put up to frighten away other devils, and prevent their entrance into the house. This poor people in their deep darkness pray to the devil, and make him their god.

April 22nd.—Left at daybreak, soon followed by the T'i-t'ai, and we travelled together the same road as far as Ts'ing-p'ing Hien. Early in the morning we passed over a small suspension bridge. Iron chains, underneath wooden planks, spanned a small stream. All the chains were firmly bolted at either end in stone. This was the first of the kind I had seen in China: its construction was superintended by a foreign officer in the Chinese army. The country is very poor. There are villages at intervals of a few *li*. Ts'ing-p'ing Hien is not very busy, nor are its houses good; much cultivated ground is enclosed by the city walls as at Hwang-p'ing Chau. Took refreshment at an inn, and was received very well by those who entered in to see us. After selling some books in an inn, we started to travel twenty-five *li* more, escorted by soldiers. To-day the guard-houses were yet more numerous. Many of the soldiers keep inns, being allowed to do so, and their duties light.

23rd.—Left before daybreak escorted by two soldiers; every few *li*, on arriving at a guard-house, they were replaced by two others. Their arms consist of a very rusty, foreign, muzzle-loading gun, and a long spear. The country mountainous and thinly peopled. Saw many houses in ruins, said to have been destroyed during the wars with the Miao-tsi. Arrived in the afternoon at Ma-shang-p'ing. It was market-day, so we halted for rest, and took the opportunity of speaking to the many people gathered together from the surrounding country. I had a pleasant talk with a man who lives here, and who had met two of our missionary brethren as they passed through the year before last. The weather had been wet, and they had remained here a few days: he learnt something of the Gospel from them. Rested at a place four or five *li* further distant. Sold some books on the street. We were asked by several if we had medicine for curing opium-smoking, and if our books taught how to do so.

April 24th.—This morning passed a village burnt down; only three or four houses are now standing, all the rest are a mass of cinders. The poorer houses being built of bamboo, straw, and mud, are soon burnt to the ground if they once catch fire. To-day, our road lay over many hills and valleys: rough stones made bad walking.

Arrived at Kwei-ting Hien in the evening, rather tired. People seemed unaccustomed to the sight of a foreigner, judging from the number who flocked around the door of our room to see me. To-morrow is market-day here.

Sunday, 25th.—In the street spoke to many who listened with pleasure. Some appeared to have heard the Gospel before, and to believe its truth: gave away many tracts. A Roman Catholic visited me yesterday, inquiring if I were a "holy father," as the R.C. priests usually style themselves. To-day he came again, and we conversed for some time. He said he had been a Roman Catholic five years. He had an image of Christ on the cross; and though he worshipped the Virgin Mary, yet he honoured Christ more (I hope it is so). He lives in the city, and sells rice. I exhorted him to put away the image, and honour Christ alone as his Saviour and Mediator. I offered him a gospel, which he refused. He said there were many foreign priests in KWEI-CHAU, and many more in SI-CHUEN.

April 26th.—Arrived at Lung-li Hien, seventy *li* from the morning's starting-place. The town lies in a valley with moun-

tains all round ; saw one pagoda outside the town. The city walls were apparently in very good order.

27th.—Left at daybreak, hoping to reach Kwei-yang Fu, distant sixty *li*, in the evening. Within a few *li* of our destination we passed two villages, the houses of which have their walls and roofs made of large slate stone, which seems to abound in this district.

On reaching the city, which is situated in a valley, with many mountains around, passed through many honorary portals, common in China, put up in honour of widows who refuse to marry again. These portals are built of stone cut in large blocks, often a single stone is fifteen feet or more long. The woman's

and her husband's family names are entered in large letters on the stone : many are very ornamentally built. The money for erecting them is subscribed by the friends of the deceased. We passed through forty such before reaching the city gate. The city is large and busy : saw many horses laden with panniers of coal. Mr. Broumton was away on a short journey. I was glad to meet Mr. Clarke and his wife again, and our sisters Mrs. McCarthy and Miss Kidd. God has heard many prayers and brought us to our journey's end in safety. He has shown us only goodness and loving-kindness, kept us from assault, sickness, and accident. "Oh ! that men would praise the LORD for His goodness" ; it is a blessed thing "to give thanks unto the LORD."

A Visit to the Miao-tsi.

BY MR. BROUMTON, OF KWEI-YANG FU.



HAVE long wished that something could be done amongst the Miao-tsi or aboriginal hill-tribes of this province, and for the past few months I have had a man of the tribe called the Black Miao—called *black* from the dark colour of their clothing—for an hour each evening to teach me something of their language. Not long ago he told me that in the third moon the people of his tribe have large gatherings amongst the hills, and he said that his relatives in his native village would make me welcome if I cared to be present at their festivities. I had met his uncle here in Kwei-yang Fu some years ago, and as he is now back in his native village, I determined, if possible, to attend the *fête* there on the fifteenth of the third moon. On April 16th I left Kwei-yang Fu by the eastern high-road, which I have several times traversed before. Next day I came to Lung-li Hien, and had a good time of preaching on the street. I will now quote from my diary :—

April 20th.—This morning early a man we met told me that some foreigners were on the road not far off ; and in a short while I had the pleasure of meeting Mr. Baller, Mrs. W. McCarthy, and Miss Kidd on their way to Kwei-yang Fu. They were, of course, very surprised to meet me out here. We went into a roadside inn, and had a pleasant chat, and then parted again. I was very much encouraged to learn how accessible they had found the people of HU-NAN, that turbulent province.

April 21st.—Saw a number of Miao-tsi in Tsong-gan-chang, at the market. Tried my Miao with some boatmen, and they understood a little. They were surprised to find I was neither a Miao nor a Chinese, but had come many thousand miles distance. There were two tribes at the market, the Black Miao and the Ka-teo Miao. In the evening I reached Hwang-p'ing Chau.

April 22nd.—Started from the city, and leaving the main road, struck out for our friend's village. The Lord helped us to find the little country path without difficulty. I met a couple of Miao-tsi, who accompanied us a little way. When we parted I gave them each a foreign (*i.e.*, English) engraving. After a little while they came running back and returned them, saying they were afraid they contained some charm or "medicine."

After a good climb over a hill we came in sight of a village, which I found upon inquiry to be our destination. I asked an old man the way to Heo Yoh's house. Yoh is the name of our friend, and Heo is the name of his eldest son. When you want to be polite in Miao you add the son's name to the father's—the exact converse of the old Jewish plan. The old man kindly conducted us to Heo Yoh's house. I found two or three women at the door doing some very pretty fancy-work. Our friend was away in the fields, so I went into the house and awaited his return. The room was paved with stone, and on a wood fire in the centre the rice was cooking. A quiet-looking

woman was busy about the house ; I discovered she was my host's wife. They laughed heartily at my attempts to speak Miao, and I could not understand what *they* said, so we fell back upon Chinese. I had a few foreign needles in my box, and I asked them to take some. They were very pleased to do so, and not at all backward in helping themselves.

Presently my host arrived and welcomed me, assuring me that I was not intruding. A fowl was soon caught and cooked, and with some bacon made a splendid meal. There were at table an elder brother of my host, and a few relatives who live in the village ; and towards evening two or three other guests dropped in. The Miao-tsi, unlike the Chinese, are great wine-drinkers, and I was astonished to see the amount of wine, or rather rice spirit, that these visitors disposed of. A man at the table filled a small cup and passed it to each visitor in turn, and he was expected to drain it off. During this wine-drinking they sang songs. Two men sing together, and if either make a mistake he has to drink a cup of wine as a forfeit. The singing is most monotonous, and sounds like very bad chanting. They seem to enjoy it, for they appeared to forget to eat, and kept up their "music" until past midnight. I retired before they were finished, and was shown by my host to an upper room, where there was a capital bed. Heo Yoh is reckoned a well-to-do man, and he has a nice house. He built it with his own hands. The timber is wild chestnut.

April 23rd.—Every one was about their work at daylight as though they had gone to bed sober and betimes. After a capital breakfast, we started for the hill where the *fête* is to be held. It was a beautiful day, and the grand hill scenery was quite exhilarating. People dressed in the dark blue calico which gives the name to the tribe, were filing along the narrow paths towards the hill-top, and added to the picturesqueness of the scene. At length we

reached the small plateau on the top of the hill where the gathering took place; a few hundred people were already there, and more kept coming all the afternoon. It was indeed a novel sight, and I hardly know how to describe it. On the hill-slopes were groups of women in their picturesque costumes, and men in their simple clothing of black cotton, so much more convenient than the flowing skirts of a Chinaman. The men of both tribes dress alike, short jackets with tight sleeves, and loose trousers, all of black calico.

The women of the Ka-teo tribe dress their hair in a high roll, and wear a printed cloth on their heads, which is kept in its place by bands of red and white. The skirts they wear are closely pleated like a Scotch kilt, and must take many yards of material; they reach down to the knees, and look heavy and stiff. The legs are bound round with cloth worked in patterns of red and white, some of them use such a quantity of this bandaging that their legs are quite disproportionate. They wear a jacket with tight sleeves, and a band of very prettily printed white round the arms. They wear a curious article of dress, a sort of apron with shoulder-pieces, it reaches down a little below the waist. However, it can scarcely be meant for an apron, for it has an exact counterpart behind as well as in front; and I noticed some had two or three on, one over the other. Many of the Ka-teo women had enormous silver earrings hanging down nearly to the shoulders. Some wear bracelets, and nearly all had three or four large silver rings round their necks.

The dress of the women of the Black Miao commends itself more to the English mind. The skirts are closely pleated, and reach down to the ankles, with a border of fancy work near the hem. They wear a black cotton cloth bound round the head. The jackets are short, with a band of beautiful silk embroidery round the wrists and up the seam at the back of the sleeves. All their clothing is black, in many cases woven and dyed by themselves, in other cases they buy it from the Chinese. They had a very curious earring, a disc of silver introduced into a large hole in the lobe of the ear. My host's daughter had pieces of silver in the lobes of her ears as large as halfpence. They pierce a hole in the ear, and enlarge it to the requisite size by wearing stalks of grass in it, and gradually adding to the number. Like the Ka-teo women, they had solid rings for necklaces and bracelets. They use straw sandals, though some had shoes; their natural gait is a contrast to the hobbling of the Chinese women with their cramped feet.

The great feature of this gathering is the music and dancing (if either may be so termed). They have musical instruments which are not easy to describe. They are called "Ki" by the Miao-tsi and "Luh-sheng" (six sounds) by the Chinese. They consist of long bamboo pipes inserted in a large wooden mouthpiece. There are usually six of these pipes, but sometimes only two. Some of these instruments are very large, the pipes of some of them are quite eighteen feet long. One long pipe runs down through the mouthpiece into a cylinder made of the hollowed trunk of a tree; some of these cylinders were five feet long, and ten inches or a foot in diameter. Two of the pipes at their upper ends were inserted into sections of large bamboos of different sizes, eighteen inches or a foot long in the larger instruments, down to three or four inches in the smallest. The "ki" produces a strange booming sound which can be heard at a great distance. They are reed instruments, with tongues neatly made of brass. A set of them costs five or six ounces of silver. Seven or nine performers form one set, and play together, standing in a line. It requires great effort to blow these huge instruments; but they seemed to enjoy it. The players appeared to keep good time, and while

they are playing they slowly move round the field, all the time keeping their faces towards the centre. Outside these performers the young women dance, moving round the field in the same way. It was by no means lively dancing—indeed, it seemed rather solemn. This ceremony is of a religious character, and they have a tradition that if it is not performed they will have a bad year. There were five or six of these bands on the ground, each with their circles of dancers.

I was sorry to see two men on the ground helplessly drunk; one had to be carried away on the back of a friend. A number of Chinese were on the spot selling wine and sweetmeats. The sun was getting low when we commenced our homeward walk; by the time we reached the bottom of the valley it had set, and the full moon (for this feast must be held at full moon) shone brightly on the steep ascent on the other side. After doing justice to supper, I retired, thankful for having had an opportunity of seeing this novel sight.

I like the appearance of the Miao-tsi much; they seem so active and manly. Their women, strong and hearty, are a striking contrast to the Chinese women, with their small feet. Both men and women work hard. The wife of my host is busy from daybreak till eleven or twelve at night, cooking, spinning, weaving, and the like. The water is carried by the women, and I noticed that they fastened the buckets to the carrying pole in the same way as the Tong-kia tribe in KWANG-SI do, not in the Chinese fashion.

April 24th.—Did not go out to-day, as yesterday's doings have tired my host somewhat. I had opportunities of using my Miao phrases and chatting in Chinese to various persons. In the evening the daughter of my host was feeding her silkworms, and became quite communicative. When I did not understand what she said in Miao, she spoke in Chinese; having lived in the city, she speaks either language freely.

She was much amused at some pictures I showed her and explained to her, and greatly pleased with a copy of Dr. Farnham's Chinese "Infant's Magazine." My watch excited great interest, and when I displayed the works, she said, "I shall never forget this." It seemed quite home-like to be able to speak to the women of the house; so different from Chinese etiquette, where the women do not show themselves, if they can help it, much less speak to you.

April 26th.—I had intended leaving this morning for home, as I was anxious to get a little time with Mr. Baller before he returned to Wu-ch'ang; but my host would not hear of my going, and insisted on my remaining till to-morrow. In the evening they gave me a good dinner by way of a farewell feast; my host's wife and sister-in-law were at table. After dinner we had a talk around the fire, and I had to exhibit my watch again to a group of admirers, who thought it a most wonderful thing. They were much amused at my being able to write down their words, and read them again from my phrase-book so that they could understand, for the Miao-tsi have no written characters.

April 27th.—I left this morning for another village, where the brother of my Miao teacher lives. My kind host pressed me to stay, but I thought that on the first visit it would not be well to stay too long. His son, a nice lad of fifteen, escorted me to show me the way. We passed a cave in the face of the cliffs, where, some ten years ago, over 200 Miao-tsi lost their lives. They were hiding from the Chinese; some soldiers, however, discovered them, and lit a large fire in the mouth of the cave, and suffocated them all. My teacher's brother lives in a small village poorly built of rough timber. The roofs of the houses are of straw, and the walls are plas-

tered with mud. These villages have evidently suffered much in the late Miao-tsi rebellion. My friend received me most hospitably, and pressed me to stay a few days. He seems a nice, warm-hearted fellow, and I was quite sorry to part with him. A walk of some seven or eight miles brought us to Tsong-gan-chang, and on May 1st I reached Kwei-yang Fu.

I am very thankful to have had this opportunity of visiting these interesting people, and though on a first brief visit I was not able to do much in the way of preaching the Gospel, yet I trust it may be a beginning, and that we may in the future be able to spend much time among them. It is not easy to know how to work

among such a scattered people. Their villages are small, and in the daytime the men are constantly away in the fields; they are, moreover, very shy and suspicious of strangers.

The Miao-tsi have no idols in their houses, but a few seem adopting the Chinese "p'ai-wei," or tablet to heaven and earth. In some places I saw little shrines by the roadside like the Chinese have; but they contained no images, and seemed neglected. They are very superstitious. Humanly speaking, it will be a work of time to take the Gospel to these poor people; but if God wants it done, He can help us to do it.

Opium in Kwei-chau.

BY MR. FRANK TRENCH.

OPIUM is very largely grown in this province, poor as it is, and at every inn we stopped men were smoking it. Words cannot describe the awful consequences which attend the use of this drug in China; only those out here can see how it is undermining the resources and strength of this nation, and it seems to be doing its work at a terrible rate. It affects every class, and is the common subject of conversation in inns and wherever we go. All know that it was originally imported from "abroad," and continues to be. This word "abroad" signifies to most Chinamen, foreign countries promiscuously.

Many high civil and military officers smoke opium, and some say that it is so generally smoked that the evil has gone too far to be stopped. On the few fertile spots of ground which we pass the common plant grown is the poppy; its beautiful white and red blossoms are now in bloom, but are only used for this dreadful purpose. Very few Chinamen have sufficient strength to keep from following the example of their countrymen; the sallow, wasted countenances seen at every stopping-place on our route

tell their terrible history. Could the English people see the effects of opium-smoking in this land, they would be ashamed to countenance it; and quickly demand an investigation into the subject of importation of opium from India into China. May Christian England be led to use her authority and power to put a stop to the pernicious trade.

April 23rd.—Arrived late in the evening at Hwan-hwa-t'ang. In an adjoining room to ours at the inn where we stopped for the night, six men were all engaged in smoking opium. On the other side of the house men were also smoking, and some preparing opium for their own use. I was again asked for opium medicine.

April 24th.—Most of the cultivated land seen to-day is growing the poppy.

April 25th.—Four out of five men were engaged in our inn in boiling opium, preparatory to using it.

April 26th.—Passed much opium growing; little else cultivated. Passed many men carrying the drug in large boxes from Kwei-yang Fu to the provinces of HU-NAN and KWANG-SI, for sale.

Kwei-yang Fu—Kwei-chau Province.

From a Letter from Miss Jane Kidd.

TO-DAY we have come into our new house. Mrs. McCarthy and I are quite delighted to be so comfortable. In our bedrooms, which are upstairs, light, air, and space are all that could be desired—indeed, I think it would compare favourably with any English-built house. We have such a pretty "K'eh-t'ang" (reception-room) that I feel assured our Chinese visitors will be quite delighted. Mr. George Clarke has been at much trouble in arranging everything for us; Mr. Broumton has also helped us.

At Mrs. Clarke's we had women coming in numbers of ten or twelve almost every day. The last Sunday they began to come about eleven o'clock, and we had them coming till six; as you may suppose, we were very pleased to see them. It is so good of the Lord to give us such opportunities; may He indeed manifest His own glory in bringing many of these dear women to Himself. We long to be able to speak fluently to them, although we

remember He can make effectual the feeblest utterances. It is a great advantage that we can walk so quietly even in the busy streets. As often as we can, we go out in the afternoon, as that is the time the ladies and women are out walking. They are so ready to speak to us, and we invite them to come to the house and hear the Gospel.

We had quite an adventure yesterday. We had been invited by some women to sit down and drink tea, and while we were doing so a woman-servant in the group around us asked us to go and see some flowers. We consented, and she led us into a *Ya-men*, or magistrate's house, and ushered us into a room where there were eight mandarins' wives, all most magnificently attired. We were both surprised when we saw them, but they received us very kindly, and brought us tea and sponge-cakes; they say they will come and call upon us some day. We stayed a little time talking with them, and told them our message. However, it is to the poor that the

Gospel is preached, and we find them our most attentive and receptive hearers.

Mr. Broumton has kindly given us his teacher, who, with his wife and children, lives in the back of our house. He seems to be a true Christian, and is very anxious that his wife should believe also. Mr. Broumton also gave us his cook, such a nice old man; so with our own Christian woman from Wu-ch'ang we are very comfortably situated; and if God only uses us in this city we have all we want.

We are quite in a busy part of the town, and yet, when inside our premises, so quiet.

We were at a dinner given by our teacher's wife on Monday; six of her friends were invited to meet us, and we had a very profitable time. We should have no objection to go to many more feasts of the same kind. I know you will pray we may have the needed grace, so that we may win the love and confidence of these women; twenty-eight called on us yesterday.

Yang-chau—Kiang-su Province.

From a letter from Miss Hughes, dated June 21st.



IN OUR number for *November* we gave an account of the opening of a new chapel at this station, and of the baptism of two of the girls in Miss Hughes' school. Since then Miss Smalley has undertaken the oversight of the school, setting Miss Hughes more free for work among the women in the city and surrounding villages. As will be seen from the subjoined extract, this much-needed work has been commenced. We ask for both our sisters special remembrance in prayer, that much blessing may attend their labours, both among the girls in the school, and among the women in their own homes. We know of no more trying and difficult sphere of labour in China than Yang-chau: in answer to earnest prayer it might become a place where God would be much glorified.



OU WILL be glad to know that I enjoy my work amongst the women. I am sure you and others are praying for me, I am so helped. Perhaps it is too early to say so, but I feel sure the LORD JESUS is giving me a love for the women which is indispensable for prosperous work among them. My stay with Mrs. Taylor has been a great help to me spiritually; through some of Miss Havergal's books the Lord Jesus has shown me a joy of "Rest in Him" and surrender of will to Him that I have not known before; and yet there is more to follow.

Yesterday afternoon the chapel was nearly full, and the

people seemed to listen well. Hia Sien-seng preached earnestly and well to them for a long time. Our women visitors, too, stayed well; they began to come directly after dinner and kept on until six o'clock, when we were glad of a rest. Then the teachers came for singing, bringing with them four from outside. On Thursday four who are not Christians came to the evening Bible-class, and on Saturday two. One of them, an old man, showed me the hymn in the hymn-book, "*I want to follow Jesus*," and said that was what he wanted to do.

We have taken up subject-lessons, and I think all like them.

Kiang-si Province.

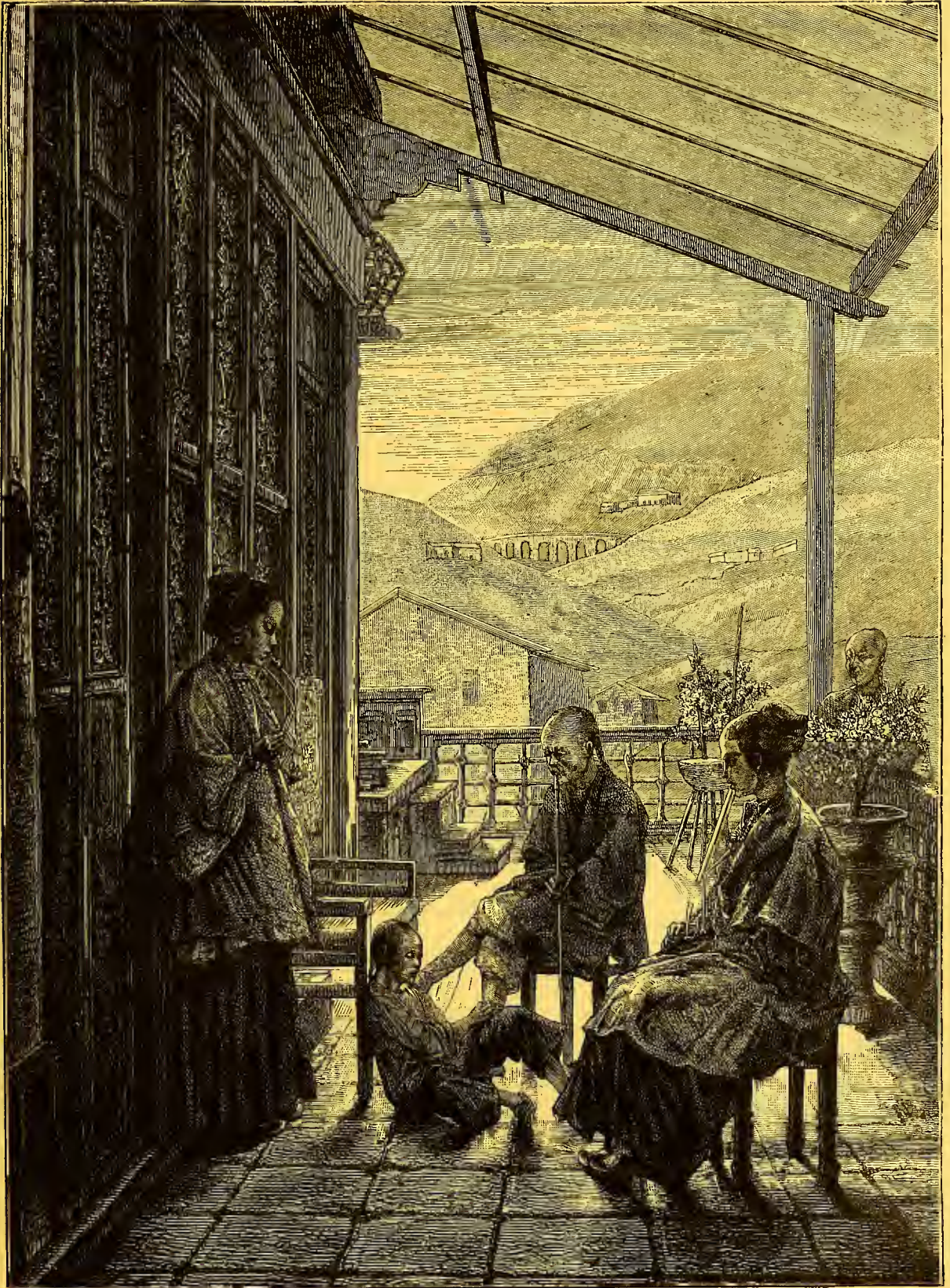
Mr. J. E. CARDWELL writes:—*Ta-ku-tang, November 15th, 1880.*—I had pleasure the day before yesterday in baptizing the man Whang—the pewterer, of whom, I think, I have told you. We went about a mile up the lake to a sandy beach, and there he was baptized—the first in the Po-yang Lake. He, with ourselves, had much joy. May he be the first-fruits of a good harvest. For the last twelve months we have watched his conduct and bearing amid much petty persecution, and feel happy in receiving him amongst us as a brother in the Lord. At our other stations I hear there are several who request baptism, but they wait my visit.

The work at this place is more of an evangelistic nature. Our gate is open all day; just inside it is a room

fitted up for the reception of visitors, and tea provided. Stated services we have none, for it is on most days one continual service—incessant talking from morning till dusk. As one party leaves, of ten or more, others take their place, books and tracts often being purchased. Thus we are able to bring the Gospel before the men of four different provinces—Hu-peh, Gan-hwuy, Hu-nan, and Kiang-si. The residents here have for a long time had the Gospel continually set before them. May the Lord in His own time work upon their hearts.

Mrs. Cardwell's time is much occupied in visiting and receiving visits from the women; every class alike giving her the heartiest welcome.

We have a piece of ground levelled, on which we hope to build schoolrooms for boys and girls.



AFTER DINNER, A FAMILY GROUP AT HONG-KONG.

Links in the Chain that Led me to China.

TO THE MEMBERS OF OUR TUESDAY EVENING MEETING.*

MY DEAR FRIENDS,—It has occurred to me that it might be interesting and helpful to you if I were to tell you of some of the links in the chain that led me to China. I do so with the earnest desire that some of you may also be led to work in this great and needy land.

It is many years since I began to think about China. I think I was about twelve years old. We attended a Presbyterian church in St. John's Wood at that time, and under its pastor, Dr. Roberts (now of St. Andrews), I was converted. We naturally heard of the Presbyterian missions in China, of new ports being opened to foreigners, and of the call this formed to renewed missionary effort. We began collecting in a missionary-box at home, into which I believe it was a real pleasure to put our pence and halfpence from time to time.

Some years later, in 1863, I attended the first May Meeting I had been to in my life. It was an enthusiastic one, of the London Missionary Society, held in Exeter Hall. I was in the gallery with a schoolfellow, and as that great assembly rose and sang, "From Greenland's icy mountains, from India's coral strand," I indeed longed to be sent out to the mission-field. My cherished desire was to go to India, and to this hope I clung for many a day; but God would have it otherwise.

In 1866 an address on China was given at a friend's house by the Rev. J. R. Phillips. In the course of his remarks, he said that a native Chinese evangelist could be supported for £15 a year. I thought, "I am not able to speak Chinese; let me collect for a man who can, one who is himself a Chinaman." I went home, and to my room. I knelt down and asked God to give me faith to ask Him for £15 a year, but I could not rise until I had asked for the £15. On thinking and talking over the matter with my sisters, we thought the sum might be raised by asking friends to give one shilling, sixpence, or threepence a month—thus, if twenty-five promised one shilling a month, the sum would be secured. In May, 1866, the month that the *Lanternmuir* party started, although I did not know it at the time, I paid in my first quarter's collection of £3 15s. From that time until I left for China, we were able to continue to support a native Chinaman in this way, and latterly two. Doing this, and hearing from time to time of what these helpers were doing in that far-away land, led to more and more interest in the mission-field, and the perishing ones in dark, dark China were at times the subject of earnest thought and prayer.

I do not want you to think I was always in earnest about this matter, or always longing to give myself to the work; still there was a God-sustained desire for years to do so. But there were strong reasons why I should remain at home. My health was not sufficiently good to warrant such a change of climate; I was engaged in work which it hardly seemed right to give up; and last, not least, I was strongly bound to home and its loved ones; so much so, that while again and again I said to the Lord, "Here am I," the "send me," with the thought of far-off China, only came after long months of heart-questioning.

The time when I was led definitely to offer myself to God for work in China was one Saturday in June, 1876. My sister, who is now with me in China, and I, had been

at the Pyrland Road prayer-meeting. After it was over, Mr. Hudson Taylor spoke to us and said how pleasant it would be if we could go out together, and we had some further conversation on the subject. This led, after we had left the meeting, to a very long talk between us two sisters on our way home. I found, to my surprise, that she had been thinking of China for years, and had long cherished the desire to work there. That night I was enabled to say, "Here am I; send me," thus throwing all the responsibility upon God; for having offered myself to Him, I felt that He would keep me back or send me as was His will.

The two years that followed between this time and our departure for China were verily testing ones to our purpose, and I am certain that had the call to go there not been from God Himself, we must have given way before the difficulties which arose to hold us back. Our friends, many of them much loved and valued, dissuaded us from the step. We were much attached to our Sunday classes and other work in which God was blessing us, and we wondered whether it could be right to relinquish it. But gradually the way was made plain in a marked manner. We could doubt no longer. "He that openeth and no man shutteth, and shutteth and no man openeth," had opened the door before us, and made our path clear to go forward.

I cannot tell you, dear sisters, how thankful we are that we are privileged to be here in this land to witness for God among those who have so few to care for them.

Two requests I make in closing. Pray much for us that our own souls may be fed, our spiritual life sustained amidst much to deaden it, and that we may be used to win some of the women of this large heathen city to the feet of Jesus. But think also whether the cry of these perishing ones has no voice for your conscience and heart. If the Lord Jesus be calling you to work for Him in this dark land, I entreat you to let nothing prevent your obeying the call. Remember, He will soon come, and His reward with Him. In view of that reward, and with the thought of these benighted ones round us, I ask you each to consider earnestly and prayerfully what you can do personally to help in the work.

Yours in much Christian love,
FANNY BOYD.

DIP-NET FOR FISHING. (p. 17.)

DIP-NETS are very common along the banks. They are large affairs very ingeniously contrived, so that they can be lowered into the water, where they remain until the Chinaman thinks there may be some fish over them, or has just finished his pipe which he has been smoking during his time of watch, when, by means of a lever, the machine is lifted, and the net brought to the surface; when, if there happen to be a luckless perch in it, he is scooped out with a small kind of landing-net affixed to the end of a long bamboo, and the machine is lowered again. The watcher has usually a small hut built on the bank alongside, in which he is protected from the inclemency of the weather, or the too-powerful rays of the sun. These same kind of nets are also rigged on boats, which is advantageous, as the fishing-ground can then be frequently changed.—*Five Months on the Yang-tse.* By Capt. Blakiston.

* A meeting formerly conducted by Miss Boyd.

Addresses at Farewell Meetings.



Meetings held in connection with the departure of Messrs. Gassick, Eason, and Andrew, addresses of much interest were delivered. We are glad to be able to give the following

ADDRESS BY LORD RADSTOCK,

At the Meeting in the Lecture Hall of the Young Men's Christian Association, Aldersgate Street, Dec. 23rd, 1880.

I TRUST our dear brethren who are going forth are realizing what it is to be sent by the living God. If they are clear that they are thus sent, then they need fear no evil, for they can honestly take up this ground—No man goeth a warfare at his own charges. I speak it with all reverence, if we are quite clear that we are sent of God, then we may put the whole responsibility upon God. When Jacob was on his way home, he found that it was a very difficult thing for him to meet his brother whom he had offended—it was a tremendous crisis in his history; the danger seemed terrific. He is alone with God, and his whole argument is, "O God, Thou saidst"—"O God, Thou saidst, Return unto thy country." He began by expressing his faith in the faithfulness of God. He realized that he was in the path God had appointed, and you know the result, how the apparently tremendous danger seemed to pass away like the morning mist, and instead of anger there was love, and instead of sorrow there was joy.

So with us to-day. What a wonderful thing to realize that we are sent forth by the risen Christ. It does not matter where we are sent—whether we are sent to China, or Africa, or to our neighbours at home; whether we are sent to speak to the young men sitting beside us in the counting-house, or down to the East-end of London, to speak to the poor outcasts of humanity—wherever we are sent, it matters not; if we know that we are sent of God, then we have all the resources of the living God to fall back upon, and we can say, like Elijah, "As the Lord liveth before whom I stand." When the Lord goes before us, then we are mighty—"O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness: the earth shook, the heavens also dropped at the presence of God." That is what we want. We need to labour in fellowship with God; and if so, we shall prove that "God is faithful, by whom ye are called."

Is there, then, no trial of faith? Certainly there is. Was not our Lord Jesus Christ Himself tried, "tempted in all points like as we are, yet without sin"? But from that very temptation, from that very trial, we gain a deeper apprehension of the power of God in us. The power of God in us, that is what the Church wants, and not the trial of human expedients. "The people that do know their God shall be strong and do exploits." We

must know our God and His power, and there is plain enough instructions given as to how we are to get Divine power to do exploits. Elijah knew how to bring down fire from heaven. Do you remember how he did it? We in England need to-day to remember that perhaps more than they do in China, where the temptation to trust in human expedients may not be so strong as it is here. He built an altar of twelve stones—even in the midst of the division of Israel into two tribes and ten tribes, he went back to the original covenant with Abraham, in the twelve stones he indicated his trust in God's faithfulness to the twelve tribes. Then he prayed to the God of Abraham, Isaac, and of Israel, "Let it be known this day that Thou art God in Israel." And now comes the fire. That is what it is to abide with God, to trust in God's faithfulness; to abide with Him, and in His presence is to tread the path to victory. When we thus walk in faith there is victory, it is sure. And then, if you are called of God to give up anything which you have been cherishing, *do it*, and you will be blessed in the sacrifice. If we knew more of that abiding with God, then we should bring forth much fruit.

The risen Christ has ascended—"Thou hast ascended on high, Thou hast received gifts for men;" and it is in Him we are to go to work—not merely in His name, but *in Him*.

May we all understand the magnificence of the time in which we are living; final victory is secured, is rapidly coming on. Not one jot or tittle shall fail of all the promises. All is going on grandly. Looking at that, we may well triumph. We may be brought to the verge of despair, but look at that magnificent experience of old—"We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." Difficulties are not meant to make us run about to find expedients, but to bring us to God. Not to trust in ourselves, but in God, "who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us." "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory," "when He shall come to be glorified in His saints, and to be admired in all them that believe," "be glory and majesty, dominion and power, both now and ever. Amen."

J. H. TRITTON, Esq.,

Who presided, then said:—We come now to the conclusion of our meeting, and in addressing a few words to these young brethren, am I not right in telling them that we will not withhold what they have so earnestly asked, that we will bear them up in our prayers as they go forth? We who remain behind will pray for them to their Lord and our Lord, not only while they journey, but after they have reached their destination, and are at work in the heart of China.

And now, on behalf of the friends of the China Inland Mission, and in the name of the Lord Jesus Christ, I bid you farewell.

Mr. Eason, let me speak in the language of God's

Word—"The Lord will go before you; and the God of Israel will be your rereward" (Isaiah lii. 12).

Mr. Gassick, I bid you farewell, and again, in the language of Scripture—"Who among you feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isaiah i. 10).

Mr. Andrew, farewell, and God bless you. In the words of the Lord in the Psalm which is the Bible Union portion for to-day—"Cause me to hear Thy loving-kindness in the morning; for in Thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto Thee." "The Lord bless you, and keep you."

ADDRESS OF REV. J. EDMOND, D.D.,

At the Meeting in the Wesleyan Chapel, Green Lanes, January 4th, 1880.

BEFORE I invite you to join with me in commending these dear brethren to the Lord, to whose service they have given themselves, it seems somewhat suitable that I should offer a few words, not so much of exhortation as of encouragement. It appears to me that there is a kind of unsuitableness in one, even so far advanced in years as myself, whose sphere of Christian work has always been at home, addressing exhortations to brethren whom the Lord has called to go forth into the high places of the field, even to service among the heathen. It seems to me that, did I attempt to offer words of exhortation, I should be a little like a landsman standing on the shore, and attempting to give directions to some mariners who are going forth in their boat, launching out into the deep to face the storm and breast the wave.

Yet, while this is so, I feel that it will not be out of place, that it will be suitable for me just to say to these brethren a few words that may be the means of cheer and encouragement to them in the labours to which they are proceeding, just as, to revert to the figure I have used, the landsman might suitably speak a parting word of farewell and good speed to his friends who are going out to sea—words which might cause them to address themselves to their work more heartily and with freshened energy, because they knew that those behind were sympathizing with them and praying for them—as we shall do for these brethren, for surely all will respond to the appeals which they have made to us to-night.

In such a spirit and for such a purpose I would offer a few words. Dear brethren, my parting word shall be this. You are going forth to an untried field, I will tell you where you will find all that you need, all the encouragement you require, all the strength that you want. In the Lord's own promise you have enough. That promise was given hundreds of years ago, and hundreds of God's servants have trusted it; without it they would have broken down, but it has never failed those who have leaned upon it. "*Lo, I am with you alway;*" that is a staff you may lean upon anywhere and everywhere.

It is interesting to notice that the simple promise of being with them is what the Lord has given again and again to His servants in time of need.

There is Jacob going forth to Padan-aram without knowing what lay before him or the way by which he went, a fugitive from his brother's anger. When he was in the way the Lord appeared and said, "Behold, I am with thee, and will keep thee in all places whither thou goest." It was enough, and he went forward full of joy and confidence, his staff in his hand.

Then there is Moses. God would send him on a difficult and dangerous mission. He says, "Who am I, that I should go before Pharaoh?" The Lord says, "Certainly, I will be with thee." That is enough, and he goes forward leaning on that staff to the work God has appointed.

And when Moses died, Joshua is appointed as the leader of the people. The task is great, but the promise is still the same. "As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee." That was enough for him.

So again with Jeremiah. When the Lord would give him his commission, he says, "Ah, Lord God! behold I cannot speak: for I am a child." And the Lord answered in the same way as He had done to Moses and Joshua. "Be not afraid of their faces: for I am with thee to deliver thee." That is enough.

And so, my dear brethren, it is with you in going forth to China; if the Lord be with you—and He has promised to be with you—then it is enough. Will not the presence of the Lord strengthen the feeblest of the feeble? Can He not use even the most bruised reed? If the Lord asks you—as He has asked you—to go to China, and if He be with you—and He will be with you—that is enough for you, it is all you need. Paul rose to a sublime conception of this grand source of strength when he rang out that challenge to the universe: "If God be for us, who can be against us?" And from this fact he proceeds to that splendid utterance: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." That is a staff for *home* work, a staff for *foreign* work; and, if you are leaning upon it day by day, you will need no other. That staff is placed in your hands by the Lord when He says, "Lo, I am with you alway."

And now, if I may add a word further, I ask you, dear brethren, to look at two things—to look at the night of your toil, which is quickly passing, and to remember that the morning cometh—and it may be very near. "Work while it is called to-day, for the night cometh when no man can work." Such a thought presses upon me very strongly here from the fact that the last time I was in this chapel it was in connection with the funeral of a well-known and honoured servant of God, who in his own day and in his own way did a great work for Christ. Then to-day I heard of the departure of another well-known servant of God—Dr. Jobson—a near neighbour of my own. Truly the shadows are falling around us. To-morrow morning I follow to the tomb the remains of another minister, and in the afternoon I have to do the same for an old member of my own congregation. Yes, verily, the shadows are falling fast around us; the night cometh.

But remember while the night cometh there is also the morning. The morning without a cloud, to which we look forward, that glorious coming morning. What heart can have the slightest adequate conception of the glorious lustre of that morning, of the joy, the unspeakable joy, that is compressed into that word? We can only catch the mere glimpse of the fringe of the splendour of that moment, when He, the Chief Shepherd, shall appear, and ye who now toil in the night shall appear with Him in the glory, and ye shall receive a crown of glory that fadeth not away. God grant that you and I may realise that moment. And when that crown is granted us we shall be eager to give it back again to Him from whom it comes, and on whose head shall be many crowns. Then shall we sing with a full heart, as we have never before sung, "Crown Him, crown Him, crown Him, crown Him Lord of all."

CHINA'S MILLIONS.



BOUNDARY BETWEEN HU-PEH AND SI-CH'UEN. (See page 35.)

The Work of God in Han-ghung, etq.

WE ARE sometimes asked, "Are the itinerations of the China Inland Mission really valuable from a missionary point of view? Are they not unproductive and fruitless wanderings? Can we hope for much good from the journeyings themselves, or will they really lead to more definite and settled work?" To such questions, a few years ago, our reply was that we had every reason, from the Word of God, and from previous experience, to hope for and expect good results. Now we can, in addition, point to some encouraging results, which as first-fruits show what the harvest will yet be. We say the *harvest*, for while we do not expect the national conversion of China, nor the bringing in of any district *en masse*, we do look, if the LORD JESUS tarry a very few years, for *large* ingatherings from among this intelligent and interesting people.

It was only in the autumn of 1876 that six of our young missionaries set out for the first time to visit the provinces of Kan-suh, Shen-si, and Shan-si. There were no Protestant missionaries in them: so far as we know, no Protestant missionary had ever set foot in Kan-suh; and while Scripture colportage had to some extent been done in Shen-si and Shan-si, no continuous work had ever been attempted in them. These six young missionaries had most of them been less than a year in China, and consequently had a very limited knowledge of the language, and very little missionary experience, and some of the natives sent with them to help them proved far from satisfactory. Yet in the autumn of 1880, only four years later, we have to thank GOD for four mission stations in these provinces, for seventeen members of our mission resident in these four stations, or itinerating from them, viz., one married missionary in each province, with his wife, and eleven single missionaries, seven brothers and four sisters. More than seventy boarders are, or have been, in our schools, with over a dozen day scholars (girls). We have good reason to believe that not fewer than

sixty or seventy persons have been converted through GOD's blessing on the efforts of these labourers, though the number baptized is not so great. In Han-chung Fu, to which Mr. Eatson principally refers in the following paper, more than thirty have been admitted to church fellowship. A number of the young native converts have suffered more or less severe persecution for Christ's sake, and some of them are stately preaching the truth to their own people without any inducement or remuneration beyond that supplied by the love of Christ. The subjoined paper shows something of the character of some of the converts. Shall we not thank GOD and take courage? and while GOD so cheers us in our work, shall we hesitate to continue, nay—to go forward—on account of the prolonged trial of our faith from the low state of our funds? We ask the prayers of our friends, that whatever trials and privations we may have, we may be *filled* with the Holy Spirit; that if even called to lack some necessaries and comforts which would prevent sickness and prolong life, we may not lack love and zeal, wisdom and power, or indeed any of the fruits of the Spirit,

FROM MR. EASTON, OF TS'IN-CHAU, KAN-SUH PROVINCE.

AFTER a few weeks' preaching in Kai-chau and other cities in Southern KAN-SUH, I eventually reached Han-chung, in the SHEN-SI province, about the end of August, 1880. The latter rains had fairly set in, so that I was obliged to remain there for a month. During that time I had the pleasure of seeing several of the new converts baptized by Mr. King. Some accounts of this work have appeared in recent numbers of CHINA'S MILLIONS; but Mr. King's time has been too fully occupied to relate in detail any of the interesting facts connected with one and another of the young disciples. I joined them in their prayer-meetings, heard them examined at the little church-meetings, and sometimes had conversations with them individually, and thus got to know many of them, and something of their history, circumstances, trials, etc. There is much about almost every case which is of interest, especially to those who labour and to those who pray for the extension of the Redeemer's kingdom in China. I propose to tell you a little of what I learned concerning some of these young disciples, in order that those who systematically pray for the converts in China may be encouraged, and that those who hitherto have not prayed for them may be led to do so.

STORY OF THE FIRST CONVERT.

The first man that was baptized, Mr. Ho, a native of the SI-CHUEN province, is a short spare man, grave and reticent in manner, with very little that is attractive or interesting about him, except it be his sincerity and disinterestedness, which may be frequently seen, though not obtrusively manifested. He is an educated man, but has no literary degree. I believe he has sometimes practised as a doctor, but the greater part of his life has been spent in studying and propagating the stricter forms of the Buddhist religion. He was no mere nominal Buddhist, but one who was as sincere with regard to error as I believe he now is with regard to truth. A prominent member of a large and influential society of vegetarians, he has travelled through the SI-CHUEN, KAN-SUH, and SHEN-SI provinces, earnestly seeking to induce the people to become vegetarians and devout Buddhists, and instructing those who were already of their number; these disciples supplied his needs for the time being and so he lived. I do not think, however, he was so concerned for the welfare of the people as he was anxious to accumulate merit for himself, and to obtain a position of power when Buddha shall come in all his glory and all the world shall turn to him. At last, after hard study, long years of austerities, and the expenditure of an enormous sum of money, he obtained the desired object—a long strip of paper folded into the form of a book, and covered, back and front, with writing in a small running hand: this was

sacred, and no one was to see it but himself; it constituted him a minister of the sect in this life, and gave him power over thunder when the kingdom of Buddha should come.

CONVERSION.

But GOD had better things in store for him. He has naturally an inquiring mind, given to investigation, and so was led to go and hear the foreigner preach about religion. He made no common hearer, but drank in all that was said, and thought much about it, too. He continued to attend the preaching, and sought for private instruction in connection with Mr. King. The HOLY GHOST enlightened him, he was convinced, and immediately acted upon his convictions, believing that he had at last found the truth that he had been groping for all his life. I may not be too minute, but Mr. Ho was eventually baptized, and came to live on the premises in order to give his time to the study of the truth. He soon found that being an educated man, he could help us in many ways, such as teaching Chinese, writing, etc., and later on he helped in the dispensary, and even in direct missionary work. He refused to take a single cash for his services until his own little savings were gone, and then he was induced to accept the half of an ordinary teacher's salary. When I came away, Mr. Ho was asked if he would go to Ts'in-chau and occupy the station till Mr. Parker should arrive; this he consented to do in order to help the work, but insisted upon walking there, a ten days' journey, so as to save the expense of a mule.

AN INTERESTING SCENE.

But I want to tell you what became of the mysterious little document alluded to above. One of his friends, a member of the same vegetarian society, presuming that now Mr. Ho had discarded his own religion and had become a Christian he would not value this document, set his wits to work to procure it from him; he came in the character of an inquirer about the Christian religion, and asked Mr. Ho if he would sell him the document. This request was refused. Would he allow him to take a copy of it? No. Would he simply show it to him as a curiosity? No, he could not do even that. Seeing his friend so anxious to get this paper, Mr. Ho began to feel a little anxious, as he could see that the possession of this paper might cause him some trouble in his intercourse with his friends—might, indeed, be a snare to him, as some of them would be glad to give him a large sum for it, and might be a stumbling-block to any of the society, who perhaps were already influenced by what they considered the great sacrifice he had made. We prayed with him about it, and he readily consented to burn the

document in the presence of the man who was so anxious to get it. A lamp was lighted, the paper produced, opened, and held up to view for a moment that all might see it was simply an ordinary piece of paper with writing on both sides, when Mr. Rao, the man who wished for it, seized it with both hands.

"Stop," said he, "just for a moment; it is, after all, only an ordinary thing, yet as it is to be destroyed you may as well let me see the paragraph that conveys the power, just out of curiosity." Mr. Ho turned the paper, found the paragraph, and held it up in his own hands. His friend immediately seized it and tried hard to commit it to memory. This we prevented by talking to him, and afterwards insisting upon the whole thing being burnt at once. It was soon reduced to ashes.

"There," said Mr. Rao, with a look of disappointment, "is the result of many years of austerity, and of an outlay of several hundreds of thousands of cash." Some one suggested to Mr. Ho a text: "But what things were gain to me, those I counted loss for CHRIST." "That is exactly what I feel with regard to that paper," said Mr. Ho, turning up the passage in his Testament, and showing it to Mr. Rao: "Those things which I hitherto regarded as beneficial to me, I now, for CHRIST'S sake, regard as injurious to me," for such is the literal translation of the Chinese version. All I need say more is that Mr. Rao learnt much from his friend Mr. Ho; and, I trust, from the HOLY SPIRIT'S teachings, too. He has since been baptized, and more recently another member of the same society has been received, a Mr. Wang, who is a Chinese B.A. Will you pray that Mr. Ho may be deeply taught of the HOLY GHOST, and when well instructed himself, may go forth to teach the glorious Gospel to his own people with far more zeal and success than attended his service for Satan?

STORY OF ANOTHER CONVERT.

Another of the converts is Mr. Sie, a young man of about twenty-four, also a native of the SI-CHUEN province. By trade he is a baker, and has a stall on the street not far from our chapel, where he carries on a brisk business. He learned the truth by attending the preaching, and being a frank, teachable young fellow, was not slow to receive it, and to profess himself a believer. The stoppage of his Sunday business at once marked him as a Christian, and he was a little persecuted, but stood fast. During the week he frequently left his business in charge of his assistant, and came to the mission-house to learn to read the Gospel, and on Sunday he would endeavour to bring his assistant with him to worship. One day he came to me in a rather anxious state of mind, wanting advice. What was the matter? It was this. At his home in the SI-CHUEN province he has a share in some family property; he wished to go home to sell his property, and with the money produced to get married and return with his wife to Han-chung, where his business is satisfactory; but in order to procure his property, and afterwards his wife, he would be required to worship his ancestors, heaven and earth, etc. This was the cause of the trouble. Before saying anything to us, he had thought it better, as it was a family matter, to go and consult his uncle, who is a Roman Catholic, and lives in a village a few miles away.

"This matter," said his uncle, "is a very important one. You ought certainly to go home and secure your property; and you ought to be getting married; but unless you comply with the family regulations and worship your ancestors, heaven and earth, and so on, you will not succeed; your property will be confiscated, and the family will have nothing to do with you. This is one of those difficult matters for which there is no help; therefore my

advice is to just go through the ceremony, and all will go well. You see, it is not a *permanent* matter, but only a passing ceremony for the time being, and very soon over; you had better comply with all that is required, and *afterwards* repent." "I do not think that course would be a right one," suggested our young friend; but the idea was new to him, and he could not readily discharge it from his mind. We prayed together about it, read 1 John i., and had some conversation, and this tempted young disciple was soon happily resolving that he would not make any compromise, but rather lose his property than his peace with GOD. I have since learned that he has gone to his home for a time, and we pray that GOD may not merely keep him from sin, but enable him greatly to influence his friends by his message and by his life.

MR. LIU, THE COTTON-WORKER.

I felt rather attracted to one little man, rather advanced in life, named Liu; he is a cotton-beater, and is frequently engaged in families for a few days at a time to re-dress the bedding. On Saturday he tells his employer for the time being that to-morrow being worship-day he cannot come to work, but will be glad if he will go with him to worship; and so in this way Mr. Liu is not only able to keep the day himself, but also to induce another to hear the Gospel.

MRS. WANG, THE DEVOTEE.

Poor old Mrs. Wang was very old, thin, weak, and sickly, brought to such a condition by her protracted and extreme fastings, for for very many years she has merely allowed herself a limited amount of rice with a little salted vegetable. Owing to her decrepit condition both of body and mind she is not a very *intelligent* believer: she was under instruction for a long time; but the *sincerity* of one who, professing faith in the LORD JESUS, breaks her long-maintained vows, and thus nullifies the supposed accumulated merit so dearly purchased, cannot be questioned.

MR. T'AN, THE TAILOR.

Mr. T'an is a bright intelligent young man, who has given us much pleasure. He is a tailor, and is often engaged to work for people at their own homes. Whilst I was at Han-chung he was engaged in this manner to work for some ladies of a good family in the city; his absence on Sunday, and the singing of snatches of hymns during work-time, soon marked him as a Christian: the ladies were amused at his hymn-singing, and requested that he would sing to them every day. Our young friend complied, and borrowed a hymn-book from us for the purpose. This, in all probability, may be the only chance these ladies will ever have of knowing anything of the Gospel.

PERSECUTIONS FOR CHRIST'S SAKE.

Some of the young believers at Han-chung have met with persecution, and have needed all the grace and strength supplied to enable them to stand firm. Mr. Liu lives at a village a day's journey from Han-chung, and so is not often able to meet with us. His neighbours have sorely tried him, and even threatened to pull his house down, but by his consistent life and gentle expostulations he has lived all such feeling down, and the ringleader of the persecuting party is now an inquirer concerning the truth. Mrs. Yang is an old woman that lives in a cottage outside of the city, where she cultivates a small patch of land. One Sunday morning while she was worshipping with us, her turnips were dug up and stolen; and a few days after, the collectors of the land-tax called and de-

manded a much larger sum than ever she had had to pay before. There is also a young tailor who constantly attends the meetings, and whom we have believed to be a sincere and earnest believer for some time past; he desires to be baptized, but is kept from joining us by the cruel severity of his father, who beats him repeatedly, sometimes fetching him away in the middle of service and thrashing him. He is compelled by his father, for whom he works, to work on Sundays, though he generally manages to get away to the meetings. Some of his fellow-disciples occasionally console and encourage him.

"Well," said one of them to him one day, "if there is no help for it, and you are obliged to *work*, you can *think* about GOD through the day, and while you work all day you can be unwilling all the time."

Such are some of the difficulties and snares that beset the path of the young believer in China, but He is able to keep them from falling, and does so, when His grace and strength is sought. We praise GOD for them, and ask you to praise Him too, and continually to remember these babes in CHRIST in your intercessions.

Work in Han-chung, Shen-si.

BY MR. GEORGE KING.



WE HAVE been working here now a little over ten months, myself and wife having arrived November, 1879. That we remained here at all was only through GOD'S frustrating our own intentions, we having started from Wu-chang with the express purpose of joining Mr. Easton in KAN-SUH. Our first anxiety was therefore not to settle down definitely at Han-chung, but to stay only long enough to have everything right for the land journey. We were nearly taking a house for three months, that being the shortest time any one was willing to rent to utter strangers like ourselves; but to our then disappointment, though doubtless in accordance with GOD'S wise purposes, the landlord became unwilling at the last moment, and we had to look out again. Our present residence was the only one eligible, though when I first looked at it, it seemed anything but prepossessing. It has proved, however, excellently adapted for the work, having a ready-made chapel in the front, capable of seating some two hundred persons.

On the way up from Wu-chang I had done our boatman and others good with a few simple remedies, and not long after we arrived they brought other sick folk to us. Though at first my stock of medicine was very limited and I was in danger of having none left for ourselves, I was soon able to identify some of the most important remedies at the Chinese drug-shops, and thus to procure them, and for the first three months we were kept busy a great part of the day in seeing patients.

After the Chinese New Year, I commenced public preaching, and generally had very full congregations and especially earnest attention. Soon our hearts were gladdened by the first-fruits in the person of Mr. Ho, a vegetarian of many years, who came forward for baptism, and has given us abundant joy since in his testimony and life. I moved the dispensary from our dwelling-house to one part of the chapel, thus being able to leave it and preach to those sitting in the chapel at convenience. Our sisters Miss Wilson and Miss Fausset arrived in May, and as Mr. Easton had just arrived on a short visit from Ts'in-chau, we were for a few days a company of five. Soon after, Mr. Easton left us to return to Ts'in-chau, and we did not see him again till the end of August. Another man, a tailor named Kao, now asked for baptism, and a Mr. T'ang, the landlord of the house, where the much-afflicted Hwang Keh-chung lodges. Soon a man and his wife from the country, who had attended regularly several Sundays, coming five miles, walking both ways, were baptized, and two young men, a baker and a tailor, bright and happy Christians, with them. A mat-maker

named Liu, nearly twenty miles off, was next baptized. He has broken off his vegetarianism spontaneously, and has proved an earnest stable man. He has an intelligent, firm grasp of the truth "as it is in Jesus," and I trust his little boy will be baptized soon. He came for the Sunday service a week back, bringing his little boy with him, and hopes to come again in a month's time. He has been threatened much by his neighbours, who met one day to beat him and raze his house to the ground; but he overcame them by his gentle expostulations. I trust, in answer to our prayers for him, he may be able to reside in peace. Two others were baptized with him, but we have had reason to mourn over them, their lives being far from satisfactory either as man or wife, or as regards the people around. An old woman of fifty or sixty and a tailor named Yang were the next; both of them are standing well, and are bright and happy. Next came our dear woman-servant, for whose conversion we had been long praying, and two other women—one the wife of Mr. T'ang, the third man baptized, and the other an old lady named Liu, who enjoys the services on Sundays very much: these three women were baptized on Saturday, only Christians being admitted; and the following Sunday an old man named Liu, a simple trusting believer, and a younger man named Kao, a vegetarian for many years, well educated though entirely self-taught, were baptized. We expected another man named Yang, who had been examined and accepted at the previous church-meeting, and perhaps interrogated rather too harshly by some of the Christians, but he did not come. He came the next Sunday to service, but not to be baptized; but I trust he will yet come forward and own the Lord to be his God. Yesterday (Sunday) we baptized three—a farmer named Chang (who lives near Hwang Keh-chung), a woman (the wife of a tailor near, whose husband is very glad for her to join us), and the third a poor old woman who is on the brink of the grave. She has been coming to us off and on for some nine months, but would never quite give up her vegetarianism; this she has now done, and has confessed her faith in the only true GOD and in His Son her Saviour. It was a very affecting time, for one could not but feel how short a time it might be before she would be called up higher.

Eighteen have been baptized then, or with the two not so satisfactory, twenty, and we are very thankful, but not satisfied. We do not look upon these as the showers, but as the droppings. May we be kept in a receptive attitude of soul ready for the great things our God is willing to do! With the Christians from other places there are twenty-one, and there are other inquirers who may soon be baptized.

We have our meeting on Sunday afternoon for the

Christians, as those in the country are quite able to be in time for them, and as we cannot close the doors all day against those who want medicine. Every Sunday evening we have an evangelistic service with large and quiet congregations. I try to hold up the LORD JESUS more especially, as in the day my preaching has to be mostly of the one true GOD. Last night we had an unusually large congregation, who listened well as I spoke of our debt and Christ paying it, from "When they had nothing to pay, he frankly forgave them both." There is scarcely a word spoken or a movement made during prayer, though they are mostly strangers, and at any rate heathen. We sang the hymn, "Look to Jesus, weary one," in Chinese, and they seemed to like it.

On Tuesdays and Thursdays we meet, Tuesday evening for Bible-searching, and Thursdays for prayer and examination of candidates. We find them times of profit and blessing. On Tuesdays we take some especial topic, as "the Trinity," "the Incarnation," etc., and invite questions and statement of difficulties.

The dispensing work goes on well, but I am sadly in want of medicine. Some I can get here in the Chinese drug-shops, but very few. Among some of my most gratifying cases is the large number of cured opium-smokers. I know one family in which six have been cured. They

live a few doors off. As I have no case-book I cannot pretend to know how many, but certainly some three or four hundred have been under treatment. Scarcely a day passes without from five to ten applicants, and as I give the medicine to take away home, I often only hear through others of their having broken off. We have two reclaimed opium-smokers among our members.

At the examinations a few months ago some evil-disposed persons tried to get up a disturbance against us, but GOD kept us in peace. There will be another series of examinations, and I would ask prayer that not only may we be kept in safety, but that the students who come may be blessed.

Miss Wilson felt poorly from the heat, and is staying in the country a short time; she finds many openings for work there among the women. Miss Fausset has often some twelve little girls coming to read, sing, sew, etc.

Out of the eighteen baptized and in fellowship in Hanchung, sixteen are SI-CH'UEN people. The tailor Yang is from HU-NAN, and our servant from HU-PEH. We are hoping soon to see the work begin among the SHEN-SI people, and would ask prayer for that, as doubtless it will be by their means that the Gospel will be principally disseminated in this province.

LATER TIDINGS.

At a later date, Mr. King again writes:—"Time goes quickly with us here amid our round of joyful duties. I have now more time and attention to give to the work for souls, there being fewer of that class of patients who imagine themselves to be afflicted with divers pains and evils when medicine can be had for nothing. Only on cold, foggy, or rainy days do we fail to have good audiences in the chapel, morning, noon, and night. To-day, for instance, I had a large number in the morning, for perhaps nearly two hours, listening with great attention, and again a good company this evening. We light up the chapel at night with Chinese "chandeliers," but they give a very poor light; we wish we could procure paraffin lamps in their place, which would give more light at less expense.

Last Sunday three persons were baptized. One was a Mr. Wang, a B.A. and a schoolmaster, who had discontinued opium-smoking with the aid of our medicine; his case had been before the church some time. He was brought by Mr. Rao, who was himself led to Christ through our first convert, Mr. Ho. Another, a near friend of Mr. Ho, first heard the Gospel from us some eight or ten months ago. The third was the wife of one of our members, Mr. Yang, a HU-NAN tailor, who has been so changed and so much more kind to his wife, of late, that she could not but notice it.

Two more will (D.V.) be baptized to-morrow; the first a HU-NAN man who was helped and spoken to by Mr. Yang. (He brought his young wife, a native of this province, to hear the Gospel before service, and wished her to be baptized with him; and she will not need, I think, to wait long. The Lord works, we find, in various ways. Some seem to step into the joy of trusting a mighty SAVIOUR very soon, while others have the light gradually breaking in upon them.) The second to be baptized to-morrow is the mother of one of Miss Fausset's little schoolgirls. This woman has entirely broken off opium-smoking; and the child's father, a smoker of many years, has now almost discarded the drug. Two others of her relations have given it up, and all three speak of being baptized. With these two to-morrow, those baptized here will number twenty-nine, not counting a man and his wife named Ch'eng, who, though baptized, have proved

unsatisfactory. Among the twenty-nine we have two HU-NAN men, one SHEN-SI man, and two SHEN-SI women, and one HU-PEH man; all the others are, I think, SI-CH'UEN people, so the Gospel may be carried into north SI-CH'UEN from this centre before long by many Chinese Christians. Two of our dear brethren are now away there on visits to their native places, and we do desire that they may be messengers of truth wherever they go. Although there are twenty-nine in communion, they are not all able to be with us on Sundays, being so far away at their business. One is living ninety li off among the mountains, five are working at long distances in the country round about, two are away in SI-CH'UEN, and our brother Mr. Ho is at Ts'in-chau, in KAN-SUH, holding the fort till Mr. Parker gets there. Thus we are scattered a good deal, but it is very precious to see the faces of those beloved in CHRIST when they can come. One dear old white-haired brother, who was baptized a few Sundays ago, but is not able to keep the Sunday wholly, being under a yearly engagement, came to me last Sunday evening and spontaneously told me how he was looking forward to the new year, when he should be able to make a new arrangement or find new occupation, and be able to keep the day entirely. One of those away in SI-CH'UEN, leaving his assistant in charge of his business, gave him strict orders not to sell on Sunday. There are not a few favourably impressed, but many and various obstacles are in their way. There are two or three who may be regarded as candidates, and very bright ones, so very likely the following Sunday will witness more additions.

At the weekly church and prayer meetings we always pray for the stoppage of the opium-traffic and opium-smoking. I find it a good thing to do. Some of the prayers of the lately-converted ones are very interesting. They bring to the LORD their daily trials from relations, fellow-workmen, etc.

We are all well. Miss Wilson spends a good deal of her time in the country, going to different houses, telling them the Gospel, accompanied by an old Christian woman baptized here some months back.

Miss Fausset's scholars are busy at home just now, so only two or three come.

Woman's Work in Shan-si.

BY MISS HORNE, OF T'AI-YUEN FU.

SOME of the friends who have taken an interest in our work in the famine district may like to have some account of how the LORD has been pleased to deal with us during the two years we have been settled in this province.

My friend and co-worker, Miss Crickmay, has occupied herself among the women, whilst I have devoted my time to school-work; one great aim we had in view being to relieve permanently, girls who had no one able to care for them, whether orphans or not. On our arrival, before we had a house of our own, and were being kindly entertained by our friends Mr. and Mrs. Richard, there were three girls awaiting us as a nucleus for our school. They are still with us, and I am thankful to say that two of them, if not all three, are, we trust, followers of the Lord Jesus. Since then we have received nineteen other girls, varying in age from six to sixteen. All these were brought to us during the first fourteen months we were here (since then the distress and poverty have happily been waning). Out of this number five have left us, being claimed by their parents or near relatives who had lost sight of them during the famine. This leaves us with seventeen remaining in our school. Besides these, we have received four infants; several others we have refused, feeling that it would not be wise to accept any but those really in destitute circumstances, as they are a good deal of expense to bring up. Two of these little ones were laid on our doorstep, and we could not help taking pity on such poor little deserted waifs. Two of these four have died. They were both very weakly children.

As to the education we intend to give our children, we wish it to be of a plain character. Reading, writing (both Chinese, of course), and arithmetic, a little geography, and a thorough knowledge of Scripture. Our great desire is to enable them to become good housewives in their own station in life, or else to be good Bible-women. The books they have learned have been simple catechisms, or the translations of "Line upon Line," or "Peep of Day," or some easy native reading-book. We have a difficulty as to a suitable geography. I have been much pleased with the progress the girls have made in the character. Most of them learn four or five times as much in a day as they did at first.

I am wishing I could have a Christian Chinese woman who could take my place in the morning teaching, so as to give me more time for visiting; though I cannot say that hitherto I have regretted, as some might, that so much of my time has been devoted to them specially. They are all fond of singing, and have made fair progress in it. I hope to begin in a few weeks to teach them to write—an accomplishment of which very few Chinese women are possessed.

The afternoons are chiefly occupied in needlework, spinning cotton, or making shoes, a native woman superintending this. I hope by-and-by to lead them on to the more difficult branches of Chinese embroidery. The elder girls

do all the cooking for the school, and of course all the cleaning of their own rooms. They also help with the washing and the making of their clothes. The first day of each moon is a holiday for all who have behaved well; those who have friends may go and visit them.

But what is of far more consequence than any of these things, and has given us such great cause for encouragement, is the change that grace has wrought in their moral character. I do not mean to say that they are all converted to GOD; no, but all have felt the power of the truth. It has showed them the sin of stealing and quarrelling, and the lives of many of them testify to the transforming influence it has indirectly, if not savingly, upon them. I have often compared their wasted, miserable aspect on reaching us, and their healthy appearance now, with the change that has taken place in them morally. The degradation, continual thieving, and dirty habits, at first made one almost disheartened; but now we have come to the time of reaping, and you can heartily praise God for all He has done.

We have a weekly prayer-meeting in the school, at which my heart has been very often warmed. Some of these times have been very, very real drawings near to GOD, and the great day alone will reveal all the results. Though I cannot say that all who attend them have been in a healthy frame of mind, yet I have made it a rule that none shall come who have been manifestly inconsistent during the week. Several of these girls have expressed their determination to follow the LORD JESUS, and I trust are doing so.

Lately our meetings have somewhat partaken of the "class-meeting" character, and by a little inquiry I have sought to draw out testimony from those whom I knew the LORD had been helping to overcome temptation. I felt this would be healthful to those giving testimony, as well as encouraging to others weaker in the faith, and thus glory would be brought to GOD. Some months since, I recommended them to choose some persons for whom they would pray and labour, besides their own relatives; and I think they have been encouraged by the results, as there has been manifest blessing given to some of their companions in consequence of this.

On Sunday afternoons I teach the whole school together as a class, just as we do at home. Lately I have taken six or eight of the younger ones by themselves in the morning, instead of letting them go in to the morning service. I intend, by degrees, to pass this into the hands of the elder Christian girls, and have begun to train some of them for it, and I think it will be an especial help to them.

During the last few months we have allowed some of the Christian girls to go with our woman to visit some sick people we know, and pray with them or sing to them. These visits have, I believe, been blessed to the girls, in drawing out their sympathy for others, and in giving them opportunities for self-denial in helping them.

FROM MISS CRICKMAY.

I greatly appreciate any opportunity of enlisting the sympathy and prayers of fellow-labourers in the LORD. Truly, as Nehemiah said, "The work is great and large, and we are separated upon the wall, one far from another," and anything that helps us to realise our oneness, and

enables us to "rejoice" and "weep" with each other, is a real blessing.

It may be remembered that when we arrived here in 1878, our first effort took the form of a Home for destitute girls, in the charge of Miss Horne, and a sewing-class

for poor women. Poor! the majority of them were on the very verge of starvation. It proved a novel but very interesting work. We often had an attendance of twenty women daily, and such a motley group it was! The poor creatures had no comfortable homes to induce them to delay, so they came early, and were in time for our morning worship, which indeed was held almost specially for them. Most of them also attended the women's Sunday service, from interested motives probably, but we were nevertheless glad of the opportunity we longed for, of getting them to hear of the glorious Gospel. We praise God for definite proof that some heard to profit. This sewing-class was continued through the winter till February, 1879, when it was discontinued, partly because needlework became scarce. But we still continued to have many applicants, and help was given for another month or two by distributing calico for making Chinese stockings. The women made the stockings at their own homes and then sold them.

It may be interesting to give an account of one or two of these many women whom we first knew when they were literally beggars, but who are now comparatively comfortable, since our loving Heavenly Father has mercifully given plentiful crops once more.

When the little company used to assemble day by day for worship, my eye often rested on one woman in particular. Her large uncouth face and stupid though good-tempered expression often suggested the thought that she certainly would not understand much for some time to come. To my surprise, however, she very soon began to take part in answering questions (for we found that the best way of getting and keeping their attention), and she learnt to repeat a favourite hymn almost quicker than any one else. She worked on steadily and quietly, and when most of the others had left, we employed her to do washing; afterwards she went to be servant to Mrs. James. Since then she has been making steady progress morally. She has learnt a little book of selected Scripture passages and several hymns, and is a regular attendant and very attentive listener at the Sunday service and the women's weekly meeting. I quite believe that she is now a humble believer in the Lord Jesus. Her husband is our cook, and he told us a few days ago that he and his wife had decided to serve God the remainder of their lives, and asked our prayers that they might be helped to understand better how to live aright. They are as cozy a couple as I have met in China, and have passed through a good deal of trouble together too, for all of their children (five or six) fell a prey to the famine.

Another interesting case is a young woman of about twenty-five. She is scarcely as tall as an ordinary girl of eleven, and for some time used to go by the name of the dwarf. She is such a puny, old-fashioned little creature. Owing to her stunted growth, she has the great misfortune—as the women used very compassionately to relate—of being still single, and lives with her widowed mother, who, by the way, thinks a great deal of her daughter, she being the only one left of a large family. I often asked myself how many of these women would come regularly to worship when there was nothing of temporal good to be gained by it. The testing-time came, and our young friend was one of the few who stood the trial. For many months past she has been with few exceptions to daily prayers, and always on Sundays. She is learning one of our simple books by heart, and repeats a portion of it to me at the weekly meeting. I believe she prays every day in her own home, and her bright earnest face at worship makes me feel that the truth is working savingly in her heart to bring forth fruit unto eternal life. She has helped me to get an entrance to other homes, some of them being well-to-do people for

whom she does sewing. They have seen her coming here so regularly, book in hand, and have sent requests by her that we would visit them. When her neighbours ask her why she takes the trouble to come so often, she answers that seeing God in His great goodness kept her mother and herself from starvation during the famine, they ought not now to forget Him.

I could tell of several others who have been saved in the first instance from much physical distress, and are now tolerably well off, and who also give much encouragement for the hope that the truth of God is really affecting their hearts and lives.

There is one more case—the one which has perhaps afforded us most joy—of which I should like to say a little.


San Ku-niang was a young unmarried woman who first came to know us by seeking medicine for her mother, an opium-smoker. By God's blessing the mother was enabled to give up her pipe, and from that time, a little more than a year ago, the daughter became a regular attendant at our daily and Sunday services. She could not read, but she soon showed a desire to learn, and made a fair progress. She is naturally amiable, and became a great favourite with the girls. She introduced me to a good many homes and some sick and needy ones whom we were glad to have the opportunity of helping for Jesus's sake, and others who, though having this world's goods, were really needy in soul. All through last winter I had a meeting on Sunday afternoons in this young woman's home. She was very glad to call her neighbours together to hear. She left us two months ago to go to a city two days' journey off, and we were all sorry to part with her. For some time previous we were convinced that she was truly desiring to follow the Lord Jesus. Her unaffected, earnest prayers at our little weekly meetings often cheered me, and we parted with many heartfelt petitions that she might be able to serve God in the place to which she was going. It gives us no little joy to be able to think of this woman as one of the first-fruits of mission-work amongst the women of SHAN-SI. We have been much cheered by news we have heard of her since she left. We praise God and take courage.

One cannot help feeling what a responsibility, as well as what a privilege, it is thus to be able to minister to precious souls. We are so apt by lack of gentleness and tender consideration to hinder instead of help these little ones who have entered the kingdom. I feel greatly the need of a much closer conformity to the description in 2 Tim. ii. 24, 25. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

There are also three or four interesting cases of well-to-do ladies whom we have visited frequently. They always give us a friendly welcome, but are slow to receive the truth.

A very slight knowledge of some homœopathic medicines has won us many a friend amongst rich and poor.

BOUNDARY BETWEEN HU-PEH AND SI-CH'UEN. (See page 29.)

 ON the south side the boundary was marked by a narrow glen running into the mountains, on the Si-ch'üen or western side of which were a few houses that, in this wild and desolate region, did duty for a village.—"Five Months on the Yang-tsi." By Capt. T. W. Blakiston.

Story of a Bible-woman

Labouring in Wun-chau, Cheh-kiang Province.

BY MRS. GEORGE STOTT.

PERHAPS some of the readers of CHINA'S MILLIONS might like to hear something about one or two of our native Christians. While in England we asked prayer that the LORD would raise up a suitable Bible-woman for Wun-chau, and it may interest many to know how these prayers have been answered.

Let me, therefore, tell the story of one who has been converted within the last two or three years, one of the most consistent, happy, and intelligent Christians it has been my lot to meet in China. Mrs. Liu is the daughter of a literary mandarin of good family. When a girl she received a little education, and is therefore one of the very few women in this quarter who can read. About the age of twenty she was married into a rich family, but soon found, to her sorrow, that not only her husband, but also his father and all his brothers were opium-smokers, and as no one was earning anything, the property was fast being consumed. After a few years her father-in-law died, and had a very expensive funeral. A family quarrel ensued, and a long and costly law-suit. Finally, when all his debts were paid, her husband received as his share of the property only ten "mow" of ground. Two years or so after this her husband died, leaving her, at the age of twenty-nine, a widow with one child. To pay funeral and other expenses, she had to sell two-and-a-half "mow" of her ground, thus leaving only seven-and-a-half for the support of herself and her boy. As this was little more than enough to give them rice, she, being a beautiful embroiderer, worked hard at embroidery, and so earned enough for all their other wants. After her husband's death she determined to devote all the time she could spare to the worship of idols. She was a vegetarian twenty days of every month; she went with an old woman (since converted) to the principal temples, and, like the Athenians, was "very religious."

About three years ago one of our native Christians, a firewood-seller, while selling her firewood, offered also the Word of Life. He told of the true GOD, who could forgive all her sins, and make her happy. She and her neighbour listened with surprise, and after he had gone talked over what they had heard. He went again and again, each time telling them of the wondrous Saviour, till their hearts were opened to believe on Him.

At this time my husband and I were in England. We returned to our work the last day of 1878. Two or three days after, I was taken to see these two dear women, and found them already converted, waiting and longing to be taught more of GOD. I began at once to hold a Bible-class in their house, which they much enjoyed. Their eager thirst for the word of God, and their ready understanding of it, were quite remarkable, so that our meetings were a delight and refreshment to us all.

Soon Mrs. Liu began to tell others what a Saviour she had found. The delicate lady, who never went out of her father's house except in a chair or leaning on the hand of a servant, now went about the city, entering every open door to tell of CHRIST. She voluntarily gave up her work one day a week to accompany me in visiting the women. Often have tears of joy started to my eyes when I have heard her declare to thirty or forty women gathered round us in some courtyard, that this JESUS, of whom they had just heard, had put away her sin, and could therefore put away theirs. She never wearies telling them of CHRIST and

His love for lost sinners. This she does solely out of love to Him, for she has never received from us the slightest remuneration for the time thus spent. Not only so, but she has given me during the last year, for the spread of the Gospel, three dollars; two dollars being the proceeds of that proportion of her work and the produce of her field dedicated to the LORD; and one dollar a thank-offering, for having received in a time of need—but unexpectedly—six dollars from a relation.

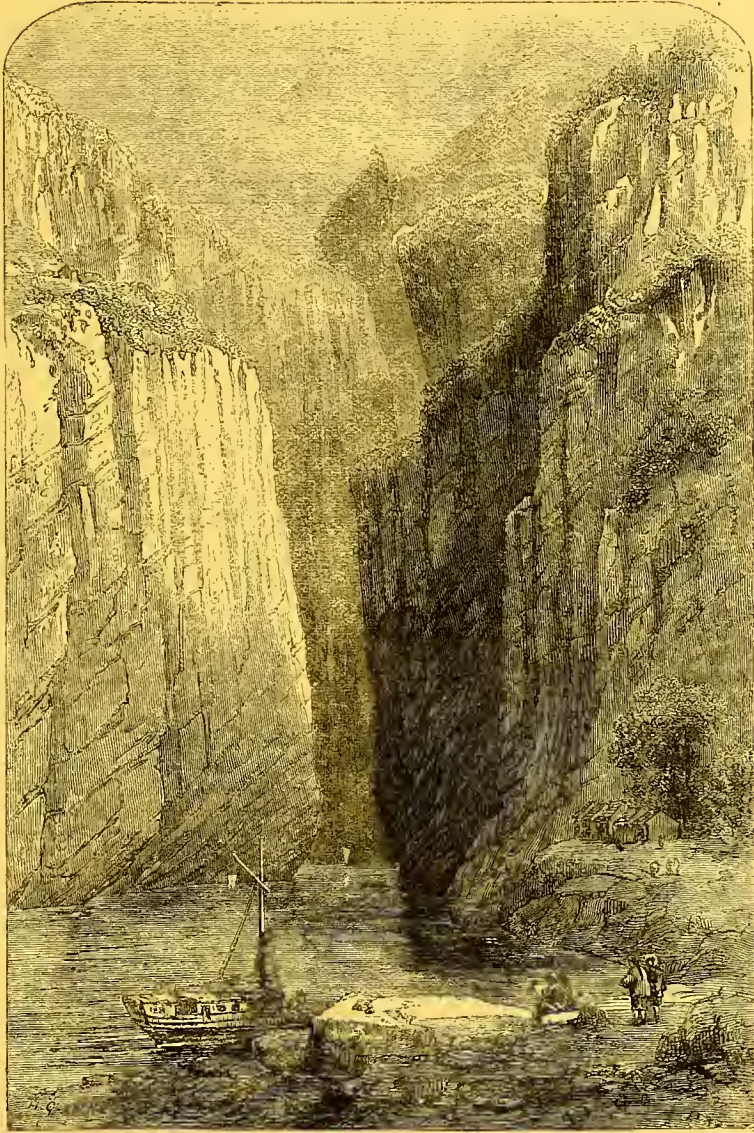
We had long prayed for the conversion of one who could work amongst the women, and now felt sure our prayers had been answered. Indeed, we could hardly have hoped for one so suitable in every way. Besides being an earnest Christian, she was able to read, was comparatively young—thirty-nine—and free. So I asked her if she would give up her needlework, devote her whole time to Gospel work, and come to live with us, that she might help me to train up the girls in our boarding-school. She answered, "I shall be so glad. I have often wished I could do enough work that I might be your servant, and so could hear God's word every day." She refused all offer of money, saying that, if boarded with the girls, she should have enough for all her other wants. So she came; and has been with us six months, and a great help and comfort we have found her. Her son, a bright boy of thirteen, is in our school, and lives with us, but all clothing and other expenses are paid by his mother.

About nine months ago Mrs. Liu's mother-in-law died, leaving considerable property, which ought by right to have descended to her and her son. But with the property would have come the observance of ancestral rites. She went boldly to her relatives, told them she was a follower of the LORD JESUS, and that neither she nor her son could or would perform the required rites, and expressed her willingness to give up all claim to the property. They wondered at her and her religion, but the next of kin was delighted to get a good fortune. They took everything, while she spent two days telling them of the true riches she had found, and returned radiant with joy that the LORD had thus enabled her to glorify Him.

I could tell of others converted lately; but enough has been said to call forth grateful thanks, and earnest prayer on behalf of our dear native Christians.

ENTRANCE TO LU-KAN GORGE, UPPER YANG-TSI. (*See p. 37.*)

Rounding a point of the river, we suddenly opened to view a huge split in the mountain mass ahead of us. It was the second or "Lu-kan" gorge, by which the river escapes as through a funnel. As we entered, the gloom was very impressive; huge walls of rock rise vertically on either hand to a prodigious height, with great table-shaped slabs standing out from the face of the cliff, for all the world like the sounding-boards of pulpits, hanging from which are long pointed stalactites; and on the upper surface are some trees, looking like diminutive bushes, whose roots droop in festoons from their edges. This is not a long gorge, but it is much more imposing than the first one, and it should be visited by any one who may go up specially to see the gorges of the Yang-tsi.—"*Five Months on the Yang-tsi.*" *By Capt. T. W. Blakiston.*



ENTRANCE OF LU-KAN GORGE, UPPER YANG-TSI. [See page 36.]

The Opium Trade.

AN APPEAL BY THE SOCIETY OF FRIENDS IN GREAT BRITAIN
TO THEIR FELLOW-COUNTRYMEN.

DEEPLY impressed with the conviction that the Government of our country have for a long series of years been pursuing a course of conduct wholly opposed to Christian morality, in relation to the opium trade between India and China, we desire to call the attention of our fellow-countrymen, and especially of those who profess the name of Christ, to this important question.

Opium is universally admitted to be a poison, and its use, otherwise than as a medicine, is strongly deprecated by all medical authorities, and guarded against in our own country by legislative restrictions on its sale. In China, where the habit of opium-smoking has become extremely prevalent within the last hundred years, its effects are harrowing in the extreme; it is well known that those who once give way to it are rarely cured, and that, on the contrary, they almost always pass from one downward stage to another, till their miserable lives are brought to a premature termination. The British ambassador in China, Sir Thomas Wade, has said:—"It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking; than the gin and whisky drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously."

In 1799 the then Emperor of China, perceiving the evil effects of the custom which was spreading in his dominions, absolutely prohibited the importation of opium. The East India Company, however, evaded this prohibition, and continued to introduce increasing quantities of the drug, a course of proceeding which became the occasion of constant remonstrances on the part of the Chinese Government. When, in 1839, the Chinese proceeded to seize and destroy, within one of their own ports, a large quantity of the contraband article belonging to the British merchants, England went to war with them, and forced them to repay its value. After the suppression of the Indian Mutiny, British India was transferred to the direct control of the Crown, and the new Government continued to raise a portion of their revenue by granting licences for the growth of opium, and by selling the opium, at a high profit, to be smuggled into Chinese ports. It was not till after a second war that, by a supplement to the Treaty of Tientsin, which brought the war to a close, the Chinese Government consented to allow the introduction of opium on the payment of an import duty. Since then they have frequently protested against the necessity put upon them of admitting opium into their country, as is shown by the following touching appeal addressed to our ambassador by the Chinese Foreign Board, of which Prince Kung was President, in 1869:—"That opium is a deadly poison, that it is most injurious to mankind, and a most serious provocative of ill-feeling, is, the writers think, perfectly well known to his Excellency, and it is therefore needless for them to enlarge further on these points. The Prince and his colleagues are quite aware that the opium trade has long been condemned by England as a nation, and that the right-minded merchant scorns to have to do with it. But the officials and people of this empire, who cannot be so completely informed on the subject, all say that England trades in opium because she desires to work China's ruin, for (say they) if the friendly feelings of England are genuine, since it is open to her to produce and trade in everything else, would she still insist on spread-

ing the poison of this hurtful thing through the empire? The Chinese merchant supplies your country with his tea and silk, conferring thereby a benefit on her, but the English merchant empisons China with pestilent opium. Such conduct is unrighteous. Who can justify it?"

In 1876 the treaty known as the Chefoo Convention was negotiated between Sir Thomas Wade and the Chinese Government. It contained various provisions for the benefit of British commerce, at the same time that it provided the fullest reparation that was possible for the recent murder of a British official by Chinese subjects. In return for these concessions, the Chinese Government asked that they should be allowed to enforce certain internal taxes on opium, in such a way as would have enabled them to raise the tax and thereby check the consumption of the drug; and a clause was inserted in the Treaty by which the British ambassador agreed to move his Government in favour of this reasonable request. The clauses of the Treaty which were in favour of this country have been faithfully carried out by the Chinese Government: the one clause in favour of China, relative to the opium trade, has never yet been agreed to by our Government! Should not such conduct, adopted towards a nation the civilisation of which we are accustomed to regard as inferior, make us blush for our professed Christianity?

It is not to be wondered at, when such is the history of England's dealings with China, that Christian missionaries find it extremely difficult to overcome the prejudices of the Chinese people against the religion professed by those who force upon them opium. It is the universal testimony of the missionaries of every society that this is the greatest obstacle to the progress of the Gospel in China. The conduct of our Government is thus not only instrumental in effecting the physical and moral degradation of thousands of Chinese subjects, it has also erected a well-nigh insuperable barrier to their reception of the Gospel of Christ. Is it for those who have been made partakers of that Gospel, and have so richly shared in all the blessings, temporal as well as spiritual, which it brings with it, to remain unconcerned spectators, whilst the Government of our country, for whose actions we are all in measure responsible, continue to pursue this unjustifiable course?

The defence commonly urged for the continuance of the policy hitherto pursued in this matter, is that the opium revenue cannot be dispensed with without imposing fresh burdens on the already heavily-taxed peoples of India. We certainly would not advocate its being made up by any additional taxation on the Indian peasantry. It is not for us to go into financial details as to reduction of expenditure or adjustment of taxation; and we recognise the reasonableness of the proposition that the people of this country should be asked to contribute towards the deficiency which may, at least for a time, be occasioned by the surrender of the opium revenue. We trust that our fellow-countrymen will not shrink from assuming their fair share of the pecuniary responsibility, and that they will be determined, at whatever cost, to free themselves from the guilt of this national iniquity.

The mode in which the greater part of the opium revenue is raised renders it possible at once to put an end to the present state of things; most of the opium is grown in our own territories by cultivators who receive licences

for the purpose, and whose whole produce is purchased by the Government of India at a fixed price. The remainder, which is grown in the territory of native rulers, and on which our Government receive a transit duty, is not so immediately under their own control. We ask our fellow-countrymen to join with us in earnestly pressing, by all suitable means, upon our Government, that they should, in the first place, no longer delay to accede to the suggestion contained in the Chefoo Convention. Further, that they should put a stop to the issuing of licences to grow opium in our own Indian territories, and should

adopt such means as may seem most suitable for checking its cultivation in the native States. Lastly, that they should cordially co-operate with the Chinese Government in putting down the trade in this noxious drug, and in the prevention of smuggling; thus seeking to make some tardy amends for the injustice of which our country has so long been guilty.

Signed on behalf of the Representative Body of the Society of Friends in Great Britain,

GEORGE STACEY GIBSON, Clerk.

Devonshire House, London, 12 Mo. 3, 1880.

(Copies of the above Appeal, or gratuitous distribution, may be obtained from Mr. Charles Hoyland, 12, Bishopsgate Street Without, London, E.C.)

Departures for China.

ON Wednesday, February 16th, Miss Carrie Gardner, Miss Minnie Southall, and Miss Hannah Jones, left London for Paris, *en route* for Marseilles, to proceed to China by the Messageries Maritimes steamer *Amazone*. They will be due at Shanghai, April the 4th.

They have been commended to the care and blessing of God for their voyage and work at several drawing-room and other private meetings, and also at public meetings held as under:—

The Welsh Presbyterian Chapel, Shirland Road, Paddington	... ABEL SIMNER, Esq.	... presiding.
The New Jewin Welsh Chapel, City	... ABEL SIMNER, Esq.	..
The Wesleyan Chapel, Richmond Road, Hackney	... Rev. THOMAS BRACKENBURY	..
The Mission Hall, Queen Anne's Gate, St. James's Park	... ROBERT BAXTER, Esq.	..

It would be difficult to describe the deep feeling which pervaded some of these meetings. We shall not attempt the task. Suffice it to say, that in the memory of many who attended them they will live for years, as occasions when the presence of God was manifested in a remarkable manner.

We take the following report of one of the meetings from the pages of *The Christian*:—

WE have attended a good many valedictory meetings in connection with the China Inland Mission, but none of more peculiar and absorbing interest than that held on Monday week at the Mission Hall, Queen Anne's Gate, S.W. We gathered to say Good-bye to three young ladies who left London last Wednesday evening for Marseilles, *en route* for the great mission-field of China. It was but the other day that we saw three sisters set apart for Gospel work in France, amid the hallelujahs of a Salvation Army meeting. Our friends of the China Inland Mission are less demonstrative, but we suppose there is nothing to choose between them in the matter of intense conviction and consecrated zeal in the prosecution of the Lord's work committed to them. In both cases the departing missionaries were young sisters, all well fitted, evidently, to adorn any English home, and at an age when most of their class are looking forward to a comfortable settlement in life. Constrained by love to Christ and to perishing souls, they have put aside all considerations of personal ease or social advancement, and have laid themselves on the altar of God's service amongst strangers in strange lands, willing to endure hardness as good soldiers of Jesus Christ. We cannot but feel that the devotion and heroic bravery of these youthful sisters are, by implication, a rebuke to the apathy and self-seeking of many of us who belong to the sterner sex, who are better able to face the perils and discomforts of life abroad, but who seem to have no higher ambition than to "get on" in the world.

The meeting on Monday week was presided over by the now venerable Mr. Robert Baxter, who, in a short opening address, pointed out the remarkable facilities for proclaiming the Gospel in China now as compared with the state of things in the beginning of this century, or even so late as twenty years ago. On this he founded an earnest call to prayer and effort. He referred thankfully

to the part that women were now taking in mission-work. At a later stage of the meeting he spoke with considerable emotion of his own daughter, who had gone to China as a missionary, and had died in that distant land.

A very succinct and interesting sketch followed, by Mr. Broomhall, of the wonderfully rapid development of the operations of the Inland Mission during the last sixteen years. He did not, of course, overlook the great things that had been accomplished through the other missionary agencies in China. The statistics given by Mr. Broomhall of the population, number of stations, workers, and church members in each province, were matter for much encouragement, but still more for increased effort in view of the millions of souls still untouched by the power of the Gospel. He made a passing reference to the strictly unsectarian character of the Mission, and closed an address full of pregnant facts by asking prayer on behalf of the three young women who were about to join those now in the field.

The three sisters then addressed the meeting in succession, with a simple earnestness, an intelligence, self-possession, and propriety that must have charmed all who heard them, and that promised well for their efficiency as ambassadors for Christ among their Chinese sisters. The first to speak was Miss Southall, from Hackney, who said that she and her companions were going to China because they had heard the Word of the Lord, "Ye shall be witnesses unto Me unto the uttermost parts of the earth." As those who had been saved by faith in the Lord Jesus Christ, they were called to witness against the idolatry which in China was substituted for the worship of the True God. Six years ago she was brought to a saving knowledge of Jesus Christ, and she had since then always enjoyed the sunshine of God's countenance. She gave herself wholly to the Lord, and His service had been one of unspeakable joy. Though deeply conscious of her

own weakness, she was persuaded that God would supply all her need. She urged the cultivation of the missionary spirit among all Christians, whether they could give themselves personally to the work or not; and, finally, commended herself and companions to the believing prayers of the Church at home.

Miss Gardner, who has resided at Wimbledon, thanked God for all the way He had led her. She was for many years a nominal member of the Church, but four years ago she discovered that she had been seeking salvation by works, and not through faith. On January 1st, 1877, she realised the power of the truth that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." Years before, in her unregenerate days, she had felt an interest in foreign missions, and a desire to go to some foreign land as a missionary. God had removed the difficulties in the way, and now, though feeling weak and unworthy, she thanked Him for calling her to the work. He could bestow no higher privilege upon His children than that of taking the bread and water of life to those who are hungering and thirsting for it. She besought her hearers to think of the fact that every month a million men and women pass into eternity from China without having known of Jesus. Was not that enough to move any Christian heart to pity and to self-consecration? Miss Gardner appealed most earnestly, before closing, to any who felt they could not pray for the heathen because they were not saved themselves. Let them come to Christ without delay, and then they

At the Welsh Chapel at Shirland Road, and New Jewin, and also at Wilton Square and Holloway, Miss Jones had opportunities for asking prayer for herself and the friends leaving with her for China. On these occasions, as those present were almost exclusively from the Principality, Miss Jones spoke in Welsh. We are, however, glad to be able to give the following extracts from two of her addresses in that language:—

She said that God had pleased in His mercy to raise from a Welsh Sunday-school one willing to bear His name and Gospel to far-off lands. In the words of Williams' "Pantycelyn," she might say, "*F'è'm denodd yn ddistaw ar ei ol*"; and having called her, it was but natural that she should wish to serve Him and to live for His glory. She longed for the time to come when she could talk to the heathen of the love wherewith Jesus loved us. For many years her path appeared beset with difficulties; she had suffered many disappointments, but they only strengthened her resolve, and at last God had opened her way. The difficulties of the work were manifold. In the face of these difficulties she was not disheartened, for had they not God's great and precious promises, and had He not said, that "not by might, nor by power, but by My Spirit," should the coming of His kingdom on earth be accomplished?

China is undoubtedly in a deplorable condition spiritually, but God will remember His covenant. One feels surprised, perhaps, at Jonah's disobedience to God; but the surprise is lessened when we remember the terrible message he was commanded to deliver. Far more surprising is it that we can disobey the command of the Lord Jesus, "Go ye into all the world, and preach the Gospel to every creature." It is eighteen hundred years since this command was given, and yet the greater part of the earth has never even heard the glad tidings of great joy. Let us be co-workers with God. He allows us the privilege. In our weakness His arm will sustain us, in His hand we shall not fail. When she considered what it must have cost the Father to give His only begotten Son, and that the Son gave His heart's blood to save sinners, she felt that no earthly power could quench the desire to live, and if necessary, die for Him. How can it be that knowing God's blessed Gospel we do not strain every effort to send it to those who know it not. She trusted that the hearts

could say, "Thy will be done in earth, as it is in heaven."

The third sister was Miss Jones, who hails from South Wales. The latter part of her admirable address was given in the Welsh tongue, for the benefit of those natives of the Principality who were present. Miss Jones, we understand, has spoken several times at various Welsh chapels in London, and has awakened much enthusiasm and practical interest among her fellow-Christians. The Lord's goodness and mercy had followed her, she said, all the days of her life. First of all, she had a good father and mother, who did their best to train their children in the good ways of the Lord. Her mother would tell her, in her early years, of Jesus and His love to sinners, and would remind her of the little children in heathen lands who knew Him not. This touched her heart very much, and a strong desire was awakened in her to serve Christ in the foreign field. She was consciously saved about the age of thirteen, and an address by Mr. Griffith John had laid the claims of China heavily on her heart. Through Miss Baxter she ultimately heard of the China Inland Mission; and she desired, with her sisters, to be borne up in prayer, that they might be faithful witnesses of the Lord Jesus Christ whither they went.

Prayer followed on behalf of the work and the workers, one of the prayers being in Welsh; a most interesting address by Mr. McCarthy, full of personal recollections of missionary work and travel in China, closed the deeply touching and important proceedings of the evening.

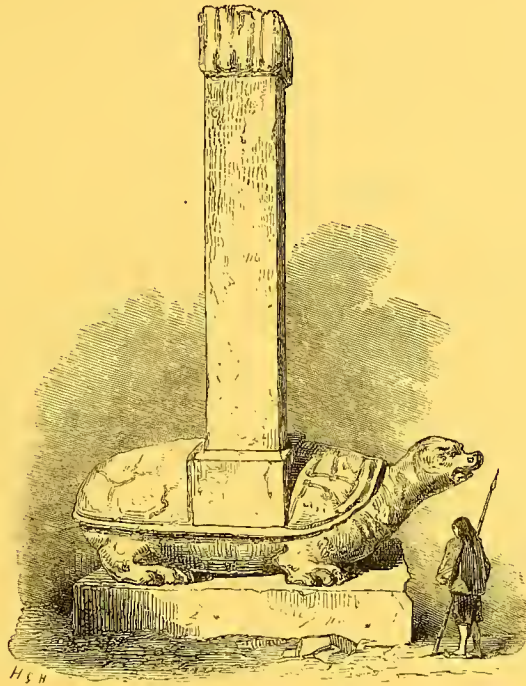
of many of her Welsh fellow-women would be opened in this respect, and prayed that in China God would bless His Word as He had done in Wales.

On another occasion, relating her experience, Miss Jones said the Lord's goodness and mercy had followed her all the days of her life. She had been blessed with pious parents, who loved the Lord Jesus, and taught their children to love Him. Her mother impressed her deeply with the spiritual destitution of the children of the heathen, and brought her up to pray for them. At a very early age she was much affected by a letter that appeared in *The Children's Treasury* (*Trysorfa y Plant*, a Welsh periodical), from one of the child converts of the Khossyah Mission, begging little Welsh children to pray for him. This she was led to do, and by doing so came to a clearer understanding of her own spiritual position before God. When thirteen years old she heard the Rev. Griffith John speak of the Chinese, and wished greatly to go over to China, but hardly dared at that time to hope that such a privilege might be hers. Through Miss Baxter she became acquainted with the China Inland Mission, and though conscious of much weakness, yet trusting in Christ's fulness and sufficiency, she went hopefully to do some of its work in China. The fields are ripe, but the labourers are few. She prayed the Lord of the harvest may send others; in the words of the Welsh hymn—

"Am Iesu Grist ai farwol glwy
Boed miled mwy o son
A d'wedded pob creadur byw
Mai teilwng ydyw'r Oen."

She earnestly hoped that God would raise many missionaries from among her Welsh sisters, and thanking all the kind friends who had taken such lively interest in her future, she concluded with a touching appeal for a share in their prayers on behalf of herself and the China Inland Mission.

CHINA'S MILLIONS.



TORTOISE AND COLUMN CUT FROM ONE BLOCK OF STONE, MING TOMBS, NAN-KIN.

The Work of God in P'ing-yang, Shan-si Province.

HVANGELISTIC work in the province of Shan-si was commenced by Messrs. Turner and James in the latter part of the year 1876. They started in October on their first journey, and travelled through a good part of the southern portion of the province, visiting some of the cities, and also a number of the towns and villages; being about three months on their tour. They met with much encouragement, and Mr. Turner's account of the journey, published the following year, concludes with the following hopeful words:—"God has kept us in health and peace during the whole of this long journey. He has allowed us to see the province and its people; and though He has permitted us to realise the vast difficulties in the way of presenting Christ to them, yet He has given us an earnest desire for their salvation, and the promise that 'Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.'"

Among other places visited, we find mention made of a three days' residence in the prefectural city of P'ing-yang. The reference to the work done in this city at that time is very brief, and there does not seem to have been anything specially encouraging in connection with it, except it be the *number* of books put in circulation. The visit is dismissed in one sentence—"We stayed there and distributed a large number of books and tracts."

Our readers need hardly be reminded of the terrible sufferings through which many of the inhabitants of the SHAN-SI province have had to pass during the years that have elapsed since our brethren made this, their first visit. We have from time to time in the pages of CHINA'S MILLIONS

had to tell of the fearful loss of life consequent upon the protracted and widespread famine which desolated North China, and which was specially severe in the province of SHAN-SI. And we have also been able to tell of special effort made to relieve distress, and to bring the doctrines and practice of the Gospel to bear upon those who have thus been preserved from death.

That these efforts for the temporal and spiritual welfare of the survivors have not been in vain, would be manifest from the account given in our last number, of the blessing vouchsafed by God to the work among the women and girls at T'ai-yüen Fu. And now we are enabled to record that in P'ing-yang Fu also, where the sufferings of the people have been specially severe, the Lord has been working, leading some who have proved the vanity of trusting for help to dumb idols, to put their trust in the living Saviour, the Lord Jesus Christ.

We ask for these young converts the prayers of the Lord's people.

FROM MR. ELLISTON.

NOT many years ago there was not a single native Christian in all the SHAN-SI province. Nevertheless, GOD, who was preparing missionaries in various ways, was at the same time preparing natives not only to receive, but also to propagate the Truth.

ACCOUNT OF MR. SUNG.

Mr. Sung was working in a tobacconist's shop, when his health failed him and he had a considerable doctor's bill to pay. He forthwith set about the study of medicine for himself, and in course of time opened a doctor's shop. After spending some years in Hwai-king Fu, in HO-NAN, he returned home to P'ing-yang, where he carried on his business until the famine put a stop to it. During these years he was not regardless of spiritual things; he carefully examined Buddhist and Taoist books, and bound himself by a vow never to partake of meat. In other ways, by fasting, meditation, and prayer, he attempted to purify his mind and win an entrance into the "halls of heaven."

A LEAP IN THE DARK.

During the famine his only daughter was taken ill, and grew rapidly worse. Knowing her time here was short, she turned to her sorrowing father, and asked him anxiously of her future state. "What might she look forward to? Was the grave or another life before her?" Mr. Sung, in reply, told her all he had learned from various sources; he told her she still would live, though her body decayed in the grave; *but he could tell her no more*; and she passed away, with no better stay than the teachings and traditions of heathen sages could afford. And why had she no Bible, no certain hope, no old, old story to cheer her on her death-bed? "Because," as her father, in relating this, with tears in his eyes, said, "he did not know the truth himself, and there was no one else to teach her."

DRAWN TO THE LIGHT.

At an early stage of the famine relief work, Mr. Sung came into contact with the missionaries, and attended the Sunday services with extreme regularity. He studied the New Testament at home, and often brought forward questions about passages that were not clear to him. In due time he put away his idols, established daily worship of JEHOVAH in his house, and openly declared himself a follower of JESUS. The district mandarin issued proclamations warning every one against the religion of the foreigners, and calling upon them not to come to us. But he came steadily on, and, though somewhat frightened, he persevered. He worked for us (for some time at his own charges) and gave us valuable help in the medical work among the opium-smokers, and also by conversations with earnest inquirers, who, ignorant of anything better, were seeking to follow out, as he had done, the teachings

of heathen philosophers. He also received into his home a little orphan girl rescued from starvation, for we were not able to care for her ourselves.

His next step was to commence in his own house a mid-day service on Sundays for his neighbours and friends, and he has continued it ever since. Of those GOD has brought together to hear him, one is now an inquirer and a regular attendant at our meetings. His wife, he believes, is converted, and he has hope concerning several other women. It is not difficult to see how the LORD was directing his early course, so that he might be prepared in time to share in making the Gospel known in his district. Though many Christians prayed for years before this province was opened, yet have their prayers been answered; and for more than fifty years GOD has been preparing this man for His work.

ACCOUNT OF MR. HI.

During the year 1879, prizes were offered by missionaries for the best essays on certain subjects, such as "prayer," "idolatry," "opium," etc., which they announced. Mr. Hi, a *siu-tsai*, or B.A., obtained the first prize in the southern half of the province, and soon afterwards accepted Mr. Hill's [Wesleyan Missionary Society] invitation to become his teacher. When Mr. Hill left, Mr. Hi remained with us for a few months, during which he learned much more of the Gospel.

Mr. Hi is naturally impulsive, with a strong tendency to asceticism. He embraced eagerly the teachings of Scripture, and exerted himself in bringing before his friends the truth he had so recently learnt. He spent much time in prayer, and frequently fasted. On one occasion, his wife being ill, and doctors being unable to cure her, he ordered a week's fasting and prayer; at the end of which time the malady was completely cured. He also tells us of others who have been restored to health in answer to prayer.

He no longer holds any situation with us, nor does he receive a cash from us; on the other hand, he has been most generous in helping another of our natives who was in difficulties. He is working now amongst those living in or around his own village, fifty *li* from P'ing-yang, has daily worship, and regular Sunday service. He speaks of erecting a small chapel on his own land, and at his own expense.

OTHER INTERESTING CASES.

Two brothers named Li, and a young man named Chang, the latter of whom formerly lived a very irregular kind of life, are now giving us much joy by their consistent walk, and several appear to be lingering on the borderland—some afraid to make a public profession, some who are not yet quite willing to throw aside *all* that they used to prize, and others who, after hearing the way

of salvation expounded many times, yet fail to apprehend the fact that justification is by faith alone. These also need our sympathy and prayers.

MR. CH'EN.

Among those really interested is Mr. Ch'en, who was formerly a subordinate to a *lien* mandarin. Some little matters of business he was frequently obliged to transact made him feel uneasy; whereupon, feeling that to maintain a clear conscience was more important than to keep his situation, he retired from the *ya-men*, and came to live in his own house in the city. A few "mow" of land produce sufficient to meet the needs of his family, leaving a very small margin. His first wife has been dead for several years, and the only son of that marriage is in business at Peking. He married again, and has two little boys still at home. During the last summer the eldest son returned from Peking, after some years of absence, to spend a few weeks with his father. His present wife became very angry at seeing attention paid to the visitor, which she considered as due only to her own offspring. She flew into a rage, abused every one, tore down the paper windows, overturned the tables, threw the crockery about, and declared that she could not live in the same house as the first-born son. She displays an equally hearty opposition to her husband's reception of the Gospel, and when at last he summoned up courage to remove his idols, she behaved in a similar manner. He tries to bear all patiently, and ardently longs for the conversion of his terrible wife.

MR. KIA.

Another is Mr. Kia, who lives in the village of Sai-tsun, fifteen *li* from P'ing-yang. A kind of leprosy, which will probably terminate his life ere long, has rendered him a cripple for many years; but he is fortunate enough to have a son who manages his little land for him, and thus supplies his needs. He has occupied his forced leisure in the study of such religious books as came within his reach, from which source he learnt the existence of heaven and hell, and that none but those who had completed the requisite amount of good deeds could ever enter the abode

of bliss. In answer to the question, "Shall you be able to win an entrance there?" he replied, "How can I? I am poor and unable to get about, I fear I shall never be able." That there was another way, independent of his good deeds, his money, or his health, was most welcome news, and the story of the Saviour's love for him took his attention. The visible objects of worship I saw on his premises were two tablets, dedicated respectively to the heaven god and the earth god. He has and reads our Christian books, but can seldom get into the city to us, and he has no one nearer him who can teach him.

INFLUENCED BY A DREAM.

An old woman living in the east suburb attended, for some time, the service at Mr. Sung's house. One Sunday, however, she did not come. At night, in a dream, she thought she saw the LORD JESUS, who reproached her and said:—"Do you not know I have your name. Why, then, did you not attend service?" She felt that after that she must certainly attend the worship of GOD, who can tell all that ever she did.

CHINESE SLAVERY.

The following case will give some idea of the trials that befall many who have to suffer on in the heathen darkness without hope and without a comforter. During the famine, a widowed mother found herself and little daughter destitute. Only one way of avoiding starvation seemed open, and the little one was sold for 2,000 cash (8s. 4d.). As things improved, property of all kinds rose in value, and the little girl was resold to the son of the mandarin, early in 1880, for 5,000 cash. Upon the removal of the mandarin with his family in the summer both mother and child were much distressed. Efforts were made to get the little one set free and left at home with the mother, but were made in vain. At the age of thirteen she was carried away weeping, to be not only a stranger, but a *slave* in a strange part of the land. How much cause for thankfulness we have for our happier circumstances; and how responsible we are, who have freely *received* so much, to freely give the blessings of the Gospel to the needy!

Work among the Villages near Han-chung.

EXTRACTS FROM MISS WILSON'S LETTERS.

Lao-chuen-tien, October 25th, 1880.—Nothing could be kinder than our reception everywhere. The Lord has led us, we feel, and calls us still to other villages, which we left till we had books, for which we have now returned twenty-four *li* to-day, and we should like to leave again to-morrow morning. I am well as ever I was, and very happy, and the old lady, my companion, is radiant. If we should not be back by Tuesday do not be alarmed, for she takes me on to one place after another. We spent not one cash, no one would take it for our meals or sleeping, except at the inn, where the charge was fifty-two. . . . The calm hills and quiet country give one the rest that one needs for communion, and I do enjoy it after our day's work.

Han-chung, October 30th.—We had a very happy expedition on foot to a little market-town and the hills and villages beyond, eating and sleeping with the people, walking and talking all day, quite sure the Lord was with us opening our way. The old woman took cold, and her cough increased so that we came home, and I have been busy making a garment suited for the colder weather, and looking after a few desirables for pedestrian travelling.

Tracts, too, are in hand; cutting, printing, and composing, for we are very short of this help. Miss Desgraz sends such a bright account of my dear little adopted baby. Our old woman has been reading to me in her usual delighted manner, in a portion of John v. which the teacher (the first convert) wrote out for her in very large characters. The verse "He that heareth My word," etc., has proved a text to talk of to people who looked over her book.

Han-chung, October 31st.—I have been having a great treat in country life and the health and quiet times for being alone with God that He has given me thus, as well as the privilege of speaking to many in the hamlets. We were two days off, at the foot of most beautiful hills, with truly English shadows on them, and were on our feet all the time we were not talking. We (that is, an old woman and I) sit down on the dry path outside a hamlet, and soon the women come round us, and probably one asks us to the house, in front of which they bring out low benches on which two can sit or almost squat; there they listen very attentively, especially to the woman, as they cannot fully understand me. Then after

our message is given, we pass on, not accepting their pipes, and sit down again where we see people working in the fields. They leave their ploughs or pulling up of cotton-plants, and come to see, and I think to hear, for they get to know our object. Scarcely any can read. I want them to hear preaching nearer than twelve miles off, and hope the lame young man, Hwang, may go to the market-town near; he is quite anxious to do so, and could sell books as well, and be the better for the change, as he is always ailing—feet and hands sorely lessened through his leprosy; but God uses his weakness to keep him accessible in one place, and at liberty for talking to any that come to hear outside the city. He has a sweet Christian expression, and perhaps, had he not this thorn in the flesh, might be exalted, for several have been led to Christ through him. Mr. King, on the contrary, is full of strength, but trusts the Lord to keep him, recognising the work as His and not his own.

When we were in the villages the people were so hospitable, asking us to meals whenever they were having them, and not willing to take money. An old couple near our first village, when I was too tired to walk back, brought me out food to where I was resting, and would have us sleep at their house. A huge, round, flat basket filled with straw made us a comfortable and roomy bed. Our old woman had gone back and brought our cotton quilt and everything she could think I might want, on her back, dear old creature! We managed without these etceteras on our two days' expedition, as we had walked five miles to the little market-town and slept at a quiet inn. We only went out thence for the day, but stayed two nights for the quiet Sunday, and a very happy time it was. My bed one night was quite luxuriously soft, on cotton-plant leaves stored for fuel, which made a sort of eider-down coverlet too. The people went to bed about seven o'clock, and got up at dawn. The people sat round the door in the dusk, listening to the old woman, and asking all about us foreigners. Some young men there had heard the preaching here, so were prepared to think well of the message. We were led step by step in such pleasant paths that we want to go again, hoping that other hamlets too may be equally accessible. Our experience next time may not be the same, still we have precious seed to sow on whatever ground, and some will spring up, we must expect, for has not the Lord Jesus shed His blood for these, and will He not call out of this province a people for His name and send us to seek them out?

Mu-lu-sen, near Han-chung, November 6th, 1880.—We stayed a week at home, and walked our first five miles with more clothes on to carry and less strength than before. When we reached one temple there was a great crowd at a play. Presently they caught sight of a foreigner, and considered *that* more of a spectacle than the other; so the way was at once to meet them with pleasant words, and lead them a little way from the house; then a little reading and talking were calming enough, and really they were as good as could be, only when they had listened to a little doctrine from the young man of the house, and dispersed, I was glad to rest.

Next morning we set off for this village (Mu-lu-sen), and stopped at a village where they had welcomed us before and understood our message remarkably. Here they gave us sugared hot water, and persuaded us to stay and take rice with them and speak to them. We reached this place at last, after a sleep on the plain, and found our friends (the leper and coolies) settled in the only bedroom of this inn, so went to our own, but have moved today. . . . Now, on Monday night, long after the early retiring of others, I am narrating all about our few days. A tall, dirty lamp, with a piece of pith for wick, sheds its light on the dirty table laden with gospels and medicines.

The woman is wrapped round in my scarlet quilt, and a much humbler but warmer blue one is ready for me by her side. Her huge hat is a conspicuous ornament to the mud wall, and a beautiful white goat adorns the mud floor. The window is an open lattice, or rather like this, IIII. The lofty roof, which rises far above the partition-wall which divides us from the neighbour's family, prevents any closeness, and is adorned with sundry helps to ventilation. I do not think this will give you much idea of a Chinese inn, and certainly no idea of the places where the pioneer missionaries sometimes sleep, packed close with a company of muleteers, or a whole family, on a brick-bed with a fire underneath. Certainly they have gone through something, as Mr. Easton can tell you if he goes to England.

November 16th, 1880.—The old woman and I had three days among the villages last week, meeting with a kind reception, and in some places a good hearing; but in the rather further places that I had longed to reach, the curiosity to see English things was so strong, that to hear was of little moment in their minds. We had a hurried walk back in the rain, which reminded me of Shap. Our hostess the night before was upwards of eighty, and had five fine great-grandchildren. Our sleeping-place had one side almost entirely open to the weather, but a bamboo mat protected us from the wind, and in part from the numerous members of the family that shared the same large space.

Han-chung, November 26th.—Now I must tell you that Mr. and Mrs. Parker arrived on Tuesday the 23rd. I had the pleasure of meeting them, having the day before ascertained at the river-side that they would probably be there next day. After many delays about chairs and barrows, we were all settled enough in the evening for unpacking the one box that had been brought up, and next day the others arrived with the rest of the travellers' luggage. Mrs. Parker will want some one with her (in Kan-suh), so I am off with them as soon as may be—perhaps in a fortnight, or it may be nearer a month. Do not fear the cold for me. I seem to have strength and warm clothes enough to resist it with taking sufficient exercise and fresh air—two things not difficult to procure in a ten days' mule journey up and down tremendous hills which divide the two provinces. Furs are cheap in Kan-suh, and beds have fires under them, so I expect to indulge myself. People often sit on the *Kang*—that is, stove-bed—all day. . . . Our confidence must be in God, who has never failed those in the Mission who trusted Him. Pray that we may simply and unreservedly trust Him. Another dialect, very guttural, and parting from my dear helper the old woman, I shall feel; but the way is plain. Miss Faussett will use my bedroom for boarders to sleep in, so one good thing will at once arise. . . . We leave an increasing church, and go out into the mountains to seek the lost sheep. Ts'in-chau is a small city, with no villages except on the mountains. . . I shall miss Mr. and Mrs. King too; they have made me very happy, but so will the Parkers (D.V.).

THE YANG-TSI IN FLOOD. (p. 49.)

THE appearance of the river was entirely different from what it was when we passed up in March. None of the low lands were now to be seen; and the only remaining signs of them were portions of the embankment, half-submerged houses, and groups of trees dotted about like islands in one great sea. On the right bank, however, the Kiun mountains, and others which stretch further down the river, formed a background to the waste of waters; but on the left bank a clear horizon was in some parts visible.—“*Five Months on the Yang-tsi.*” By Captain T. W. Blakiston.

Kiu-chau, Western Shch-kiang.

FROM MISS FANNY BOYD.

Extract from a Letter to a Friend.

WE have been in Kiu-chau nearly seven months, and feel quite at home and very happy here. It is quieter than even at Gan-k'ing, but we have not been quite without visitors. We were so glad when Mr. Taylor came in August, and although he was not able to pay us more than a flying visit, it was a help and refreshment to see him and talk over the work. Then, a little later, Mr. and Mrs. Elwin, of the Church Missionary Society, from Hang-chau, arrived with their five children and two friends, and made us very lively for about a week. Lately Mr. Henry Taylor has been over from Kin-hwa, and he and Mr. Randle went to Yoh-shan together. I dare say you will have heard that there has been some difficulty about the house which was rented there a few months ago, and the mandarin is very anxious to prevent our retaining possession. We hope sincerely that we may not, however, have to beat a retreat.

My sister and I have been able to study pretty regularly, and have not found the change of dialect a serious or long hindrance. We are taking the children's Bible-class in the school several times a week; the girls are attentive, and show by their answers that they quite understand us now. One day I speak, while my sister

gives out the hymn and leads us in prayer; the next time she speaks, and I take the devotional exercises. We manage in the same way at the women's meeting on Sunday afternoons. This we hold in the hall downstairs, at the same time that the preaching is going on in the chapel for men. We sometimes have a good many heathen women at this meeting, sometimes only the schoolgirls and the two or three women in and near the house, such as the schoolmistress and the evangelist's wife. All those who have been in the habit of attending the services, seem to understand us nicely, but the heathen women do not take in our meaning at all easily. They seem, however, very pleased at the welcome they get, and understand our questions as to their honourable age, number of sons, and so on. A good many of these heathen women come to see us, but they do not often come a second time. No doubt their curiosity is more or less satisfied with a single visit; but we do long and pray that some may become interested in the truths we have come to teach them. I think I told you about the church member whom Mr. Randle had to suspend from fellowship soon after we came; he has been giving us a good deal of trouble lately.

England as seen by a Chinaman.

FROM THE DIARY OF LIU TA-JEN.

Reprinted from the "Shanghai Courier."

THE following translations are from the diary of His Excellency Liu, who went to England as joint minister with Kuo Ta-jên in the autumn of 1876, after the conclusion of the Chefoo Convention. The diary was written in obedience to instructions issued by the Office of Foreign Affairs at Pekin to all China's representatives abroad, directing them to keep a record of what they saw and heard in foreign countries for the information of the home Government, and it has been printed and circulated amongst the high officers of the empire only. By far the greater part of the book describes more or less accurately facts which came under the author's observation in England—more interesting, of course, to his fellow-countrymen than to foreigners, who know what Liu Ta-jên saw, but want to know what he thought. Those passages only in which the minister expresses his inferences and opinions have been translated.

Liu Ta-jên is probably a fair representative of the literary, and therefore ruling class in China, and his opinions on European civilisation are interesting on that account. He shall speak for himself.

I.—RAILWAYS, MINES, ETC.

THE first time I met Sir Thomas Wade, the British minister at Pekin, he began the conversation by remarking that the end of government was the preservation of the people, and that the subject which required the most urgent attention of China's rulers at present, was the opening of coal and iron mines, and the construction of railways. On my journey from Tientsin to Shanghai also, the foreigners on board the steamer all dwelt upon the same subject. I made them understand that our doctrine held material profit to be of small account compared with moral right [*i.e.*, that in China civilisation is moral, not material]; and that our

aim was to benefit the people, not to embarrass them. But they were never weary of arguing the question backwards and forwards; and at first I could not make out why they were so zealous in pressing a measure which, as they said, would add greatly to the wealth and power of China [since it is not to be supposed they have either much at heart]. But, after reaching Shanghai, I made a visit to the Polytechnic Institution there with Fêng Tao-tai, who showed me a plan, which had been sent by a foreigner, of a projected railway to connect India and Pekin by one line of rails running the whole length of the empire and crossing the border! I then understood that this railway question was not one merely of acquir-

ing places of trade [but that its end was conquest]. If our rulers are not resolute in resistance, the authorities in the maritime provinces, in their delight at what is new and strange, will find themselves playing into the hands of the foreigners before they know where they are. Merchants may spread reports of the desirability of these changes in the hope of gain, and delude the officials; officials may take up the cry in the hope of reward to ensue, and deceive the throne; until the evil is too great to be stopped. But, in truth, can any one be deceived by such reports? "The empire cannot be governed by the yard measure of the merchant: first principles cannot be reached by those who excel only in the use of their hands." Does not the old saying hold good yet?

With such a railway completed, a few days would be sufficient to involve the safety of the whole empire—in truth, no small matter. I think the views of the Chinese Government on this question should be stated with no uncertain sound. Such a railway would be dangerous not only to China, but to England also. For even now the ill-feeling against foreigners has by no means died out amongst the people. If a railway is made, and graves, houses, and land again destroyed, the people's resentment will become stronger than ever, and ruffians will take advantage of the state of popular feeling to murder the English. And when once disturbance reigns, the foreign communities in China will not alone suffer: the new railway will be ready at hand to convey the rabble into India, and the tables will be turned upon the English. A whole people of one mind is not easily withstood. They resemble a mighty stream that sweeps all before it; something more is needed to oppose them than machinery and firearms. There are the examples of Washington and the War of Independence in former times, and of the San Yuan Li case in recent times, to show how things would go. Let not the English forget that if they light a fire, the wind may change, and the flame kindled for others may cause their own destruction. When the sun has reached the centre of the heaven it declines; when the moon is full its wane begins. . . . The great emperors and statesmen of China were by no means inferior in ability or wisdom to the men of the West; and they never engaged in this riving of heaven and splitting of earth, nor rashly put their trust in mechanics and brute force, nor entered into rivalry with the powers of nature, in the pursuit of wealth and power. For their mental vision could reach to first principles of right, and they discerned calamity afar off; but the English are ignorant of everything but the road to wealth, rushing madly on with never a look behind. If we tell them all this in so many words, can we hope that they will see their error?

II.—INSIGNIFICANT NUMBER OF TROOPS STATIONED AT SINGAPORE, ETC.

In amount of shipping, the Straits Settlements hardly yield to Hong-kong. But the number of troops does not exceed two or three hundred men at each of the three stations (Singapore, Penang, and Malacca). Even at Ceylon, an island by no means insignificant in size, only four hundred men are stationed. It would seem that to get possession of trading stations all over the world, for the advantage of her commerce, is a principle of British policy; but, being unwilling to face the expenditure which the maintenance of large garrisons at many points would involve, the British at last hit upon the expedient of telegraph lines and steam-vessels. The French invented steam-vessels, but the English brought them to their present state of perfection. Thus, by means of rapid communication, the English effect a great saving of military expenditure—an excellent device. But Russia

intends to extend her sea-board to the south at the expense of Turkey, and should the latter power succumb, the Russians will come down the Red Sea, like water from an upturned jar, and England will not only have to watch over the safety of India, but to maintain large military garrisons at Aden and all the stations on the south-east. England will then have to be on the *qui vive* in every direction; she will not be able to secure the safety of so many stations; and she will be in the position of the crouching wolf who, if he moves forward, treads on his dewlap, and if back, on his tail.

III.—JOINT-STOCK ENTERPRISE.

In China, whenever a great work is undertaken, the necessary expense has to be defrayed from the State Exchequer; and this is no doubt a great bar to improvement. But although we might wish the people to learn the foreign custom in this particular (joint-stock enterprise), we cannot force them to do so. Habits of fraud and deceit are common in China, and are becoming every day more so. When two or three persons put a hundred or so together for purposes of trade, unless each one of them gives his most careful personal attention to the affair, he will be robbed by absconding partners and shopmen. If, then, it were a question of hundreds of thousands, who would be confiding enough to risk his money?

IV.—RAILWAYS.

But if railways were laid down in China, the large class engaged in the transport of men and goods—carters, boatmen, trackers, etc.—would find their occupation gone. Now for hundreds of years it has been a principle of Chinese rule that no measure likely to injure the people should be entertained.

In the number of tourists, rich merchants, and those who go to reside in foreign countries for purposes of trade, China cannot compare with the states of Europe. But the capital required for railway enterprise is considerable, and if high freight is not charged, financial failure must result. Now the Chinese are habitually frugal, and the goods transported from place to place are chiefly the common necessities of every-day life, the profit on which is very inconsiderable. Suppose five tons of common produce had to be conveyed 350 miles, the freight by railway might be about £300 (?), and although the time taken in transit would be very short, who would be inclined to support a railway at such a price?

For this reason—excepting, perhaps, a few of the richest commercial houses in each province—merchants would not transport their goods by railway. Thanks to the tender care which the Government has for the common people, they live at home in peace and plenty, and would certainly not wish to leave their native village unless for strong reasons. Rich men might occasionally indulge in excursions to places of interest in their own neighbourhood, but they would not need to go far to satisfy their curiosity; certainly they would not travel five or ten thousand miles, as foreigners seem to think they must do if they wish to escape the charge of provincialism. Granted that a railway were constructed in China, at first crowds of people, in wonder at so strange and ingenious a contrivance, would rush to try the new sensation: I believe that in half a year's time the number of passengers would be so small that the daily receipts would scarcely pay the daily expenses for coal, wages, etc., to say nothing of interest on capital. But economy of the state's resources, and care for the preservation of the people are fixed principles of China's polity; and she will never be willing to disturb the peaceful existence of her subjects, or fruitlessly lavish her riches on a measure adapted to the ends of those who wish to become wealthy too fast.

In short, railways are no more practicable in China than Buddhism is in Europe; different systems are not to be forced into the same groove. And, as I told the interpreter whom Sir T. Wade sent with me to England, if foreigners press their arguments in favour of railways, we must tell them outright that this is a matter of internal administration, with which foreigners can have no right to meddle, since China is an independent state. Thus we can close their argument by bringing against them a principle of their own international law, and they can have no more to say.

V.—THE JAPANESE.

Japan has made her administrative system accord with that of European states; and she has copied Western dress, ceremony, and customs. Accordingly Europeans despise the Japanese, as having sacrificed their own natural tastes and habits in the desire to accord with those of another race. Ts'ai Kuo-hiang, commander of a Chinese gun-vessel, said to me: "When we meet foreigners at dinner, we should eat in the Chinese fashion; when a foreigner takes off his hat to us, we should bow with our hands raised in return. If we give up our own customs and learn theirs, they will surely laugh at us." Jung Hung, a Chinese official, wears foreign clothes, and on this account Dr. Macartney said that he had reason to be ashamed of himself. Chinese officials who are serving in foreign countries should take warning from this.

VI.—SUITS OF ARMOUR AT MALTA.

I noticed that this armour would fit a man of about four feet odd high; and I was told that a hundred years ago this was the average height of an Englishman. At the present day the English are all above five feet high, and some reach six feet. Can there be any other reason for this than the escape from the ground [and effect on the race] of the earth's spirits?*

VII.—THE LONDON STREETS, ETC.

After this interview with the Earl of Derby, Sir Thomas Wade invited us to drive round and see the streets and great centres of trade. The width and cleanness of the streets, the height and magnificence of the houses, the number and handsome appearance of the hotels and shops, certainly exceed anything that I have seen in my life. By the roadside there were men on horses in armour, wearing red clothes, who, we were told, belonged to the Queen's Life-Guards, and were there to keep the peace. From their eyes fixed on the distance, and their motionless rigidity, one might think they were cast in iron. At night the streets are in such a blaze of artificial light that a mountain of fire or a sea of stars could not be brighter.

VIII.—ASSAULT ON LEGATION SERVANT. UNEXPECTED CIVILITY OF THE ENGLISH.

One of the Legation servants was walking out to make purchases when he met a drunken Londoner, who began to brandish his arms, and catching hold of our man, knocked off his hat. He was taken into custody by the police, and brought before the Lord Mayor for trial and punishment. The office of Lord Mayor is the same as that of Village Elder in China. In England the local

* Western readers may be astonished to hear that among the theories by which the educated classes in China account for the material superiority of Western nations, not the least important attributes it to the opening of iron and coal mines, not because of the iron and coal that come out of them, but because of the spirit of the earth which is thereby let loose. Such being their opinion, why do they not adopt the same easy means of prosperity themselves? Because they believe that this spirit of the earth is soon exhausted with fatal results to the race concerned.

business of government is all performed by such persons. The Lord Mayor considered this man's offence, in molesting a member of the Chinese Mission before it had been many days in England, a grave one, and sentenced him to two months imprisonment with hard labour, that others might take warning. The people were, moreover, requested, by a notice printed in the newspapers, to unite in protecting the members of the Mission. All official notifications are made known in England by means of the newspapers. The Minister Kuo wrote to the Earl of Derby, asking that the man might be pardoned; but no reply was received.

On our way to England also, a passenger on the steamer insulted my servant, upon which the captain put the former on land at Aden, and it was only through my intercession that the man was taken on board again.

I had always regarded the English as a people living in small and contemptible islands, of unbridled violence, and without an idea of deference or politeness. I was therefore surprised at the way in which high and low united to treat us with careful civility, to carry out to its full extent the national duty in this respect.

IX.—RAILWAYS IN LONDON.

London has no wall around it, but the railway viaducts have somewhat the appearance of a city wall. The houses are so close together that in many places there is no room for a railway to pass, when recourse is had to a bridge made of huge stones, which soars, as it were, over the houses. The framework of these bridges is of iron planked with wood, on which are spread earth and sand. People who are lying on their beds down below, in houses 100 feet high, are almost always conscious of a noise above them, and know when a train is passing overhead by its low continuous rumble, as of thunder; while to one seated in the train the people below look like the warp and woof of some texture, and the streets, lanes, and market-places like deep interstices in a mountain side; or one is inclined to believe that they are channels cut out of the ground, and to forget that one is on a bridge far up above them. It is as if one were on a level with the topmost point of a pagoda, and able, by stooping, to touch the mast-heads of tall ships as they passed. When I first reached London everything that I saw frightened and astonished me.

X.—A RECEPTION AT BUCKINGHAM PALACE.

. . . . The women were nude about the arms and neck, and did not seem to avoid coming in contact with the men. They held flowers in their hands. Their caps and dresses were of several colours: the latter are folded into many pleats behind, having the appearance of a wasp's nest, and end in a train which drags on the ground for five or six feet behind them. All who know one another shake hands without distinction of sex. The officers in waiting hold up the trains of the ladies who advance to be introduced, lest by stepping on them they should fall over and lose countenance.

XI.—DOCTORS AND MIDWIVES.

At the birth of children medical men always act as accoucheurs. The Government, in its desire for the increase of population, regards the birth of children as a matter of the first importance to the state. When an infant dies, inquiry is made as to the cause of death, and the parents, if they are to blame, are punished. In England officials and people alike regard a numerous progeny as a nuisance, and a small one as a blessing. This is why the state ordains inquiry as to the cause of death. The attendance of medical men at birth is caused by the desire on the part of the Government to preserve

as many children as possible ; it is feared that midwives, in their ignorance, may cause injury to the child that may result in its early death, and the doctor attends that the child may be brought into the world under the most favourable conditions possible, the end in view being the increase of population. With this object Europeans disregard the separation that should exist between the sexes (*i.e.*, allow men to act as accoucheurs). In China our sacred religion would require that women should be taught surgery, for in this way both ends might be attained—skill in the accoucheur, and respect for decency.

XII.—CAPITAL AND LABOUR.

[After a description of what he saw at the *Times* office, Liu Ta-jên says :] Although a good many men are employed in the *Times* office, and in delivering the paper at the houses of subscribers, the number engaged in attending to the machinery is very small. If two men look after the type and five or six regulate the machinery, that is enough. It seems to me that if no machinery were used in printing the *Times*, but hand labour alone, there would be no difficulty in turning out the necessary number of copies. Each workman might be ordered to prepare a separate type, and as soon as the composition of the paper was concluded, a time might be fixed by which each man should produce 100 copies. If this plan were followed, 2,300 men would be employed to produce the 280,000 copies required ; and if the daily receipts—4,375 dols. (?)—were divided amongst these 2,800 men, each man would get rather over 1 dol. 50 cents a day ; and although living is dear in England, this sum would suffice to support a family of eight persons, and thus a population of more than 20,000 souls would live by this industry alone. Why, then, use machinery, and rob these 20,000 men of their means of their existence ? But this is the very reason why England is so rich. The English are a hard-working race, and they have millions of devices for getting money. If one man invents a machine and makes a fortune, his neighbours immediately set to work to invent another that shall excel it and carry off the coveted gains. Power in design and skill in execution advance hand in hand towards the end in view. The more the faculty of invention is used, the sharper it becomes ; the more goods manufactured, the more there are for consumption ; the more wealth amassed, the greater the number of rich families able to purchase. Thus all sorts of goods find an easy market, the lower classes a means of subsistence, and the national exchequer a source of wealth. In London, in making purchases or presents, one uses gold, and not copper. To buy the commonest article or reward the smallest service is an expensive matter ; it is not often that a shilling will suffice. Money is so easily obtained that there is no scruple in spending it freely. The yearly expenditure of the English nation amounts to over £100,000,000. Money is liberally voted for the education of the people, and the large sums thus expended are not grudged in consideration of the number of the population. For suppose a Government contentedly leaving tens of thousands of its people to be supported by a single industry : they might settle quietly down to the drudgery of their work without a gleam of ambition or hope of better fortune in the future ; and although they might be saved the prospect of death from starvation, would there not be a great waste of power and intelligence, a great obstruction of the very source of wealth ? In England there is strong competition in everything connected with the mechanical arts. When there is a possibility of making money, no inquiry is too insignificant or too laborious for an Englishman, no journey too long or too dangerous. All children of both sexes are sent early to school, where they are thoroughly taught reading,

arithmetic, astronomy, geography, and many other subjects. When they reach twelve years of age, all are able to assist in some manufacture to the best of their knowledge and ability.

XIII.—EUROPEAN CIVILISATION COMPARED WITH CHINESE.

[After giving an account of a visit to the Polytechnic Institution in London, and the wonders he saw there, Liu Ta-jên says :] This (mechanical contrivance) is what Englishmen call true knowledge ; and in their view our holy doctrine (Confucianism) is mere empty and useless talk. Lest educated Chinese should be deceived into agreement with this opinion, I beg to offer the following explanation. Well, then, this "true knowledge" of theirs simply consists of various feats of deft manipulation—knowledge that can turn out a machine, and nothing more. Is not this what Tzū Hia means, when he says : "Something may be learnt by inquiry into the most insignificant doctrine (lit. road) ; but the wise man will not follow it far, lest he find himself in the mire of its follies and absurdities." The doctrine handed down to us from our holy men of old may be summed up in two words, humanity and justice. Humanity springs from the pure and good disposition inherent in the heart of man ; justice is conformity to right in one's dealings. A man who follows the precepts of humanity and justice is beautiful in his speech and admirable in his actions. The great object of these two virtues is conformity to the principles which should rule the relations between prince and officer, father and son, older and younger brothers, husband and wife, and friend and friend. . . . [Here follows a long disquisition on the results of the due observance of the duties entailed by the above five relationships]. . . . And, fearing the results that might follow from the opposition of the wicked to the sacred doctrine, our holy men supported it by the institution of an armed force and of punishments ; but these forces were only brought into use when absolutely required to put down those who violated the principles of humanity and justice, never were they used to compass the ends of violence and aggression : thus even our army and our penal laws wore the expression of humanity and justice. The Chinese people from the time of the Ch'in (B.C. 255) and the Han (B.C. 206) dynasties to that of the Yuan (A.D. 1206) and the Ming (1368-1644), were peaceful and prosperous, or disorderly and rebellious, according as the sacred doctrine was respected or ignored. . . . All creatures that live and breathe under heaven have ears and eyes, claws and teeth, and each endeavours to procure for itself as much as possible to eat and drink, and to seize and carry off more than its fellows ; man alone is able to set a bound to his greed. Man can claim to be considered superior to the beasts only because he has a distinct conception of time and of duty, because he knows of virtue and abstract right, and can see that material strength and self-advantage are not everything. At present the nations of Europe think it praiseworthy to relieve the poor and to help the distressed, and are therefore humane *in this one respect* ; they think it important to be fair and truthful, and are therefore just *in this one respect*. If Europeans, in truth, understood the duties resulting from the five relationships, then we should discern the effects in their lives. Love between prince and minister, father and son, elder and younger brothers, husband and wife, friend and friend would bring due subordination and careful fulfilment of relative duties ; peace and order would reign supreme ; there would be no angry rivalry or unrestrained greed ; making use of deadly weapons to bring destruction on mankind. But do we see these results in Western countries ? No, indeed ! Their whole energy is centred in the manufacture of dif-



THE YANG-TSI KIANG IN FLOOD.

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ferent kinds of machines—steam-vessels and locomotives to bring rapid returns of profit ; guns and rifles to slay their fellow-men. They rival one another in greed, and in cunning methods of acquiring wealth ; they say they are rich and mighty ; and put it all down to their *true knowledge*, forsooth !

But from the time when the heavens were spread out and the earth came into existence, China can boast a continuous line of great men ; so that man's wants have been better supplied each day than the one before it, and our language immeasurably excels those of Europe in

strength and depth. Property is wealth to the foreigner ; moderation in his desires to the Chinese : material power is might to the foreigner ; to live and let live is might to the Chinese. But the heaping up of words will not explain these principles. China forbids strange devices (machinery) in order to prevent confusion ; she encourages humanity and justice as the very foundation of good government ; and this will be her policy for ever. Yet foreigners say that such principles are profitless. Profitless, indeed ! Profitable, rather, beyond expression !

Ought Missionaries to Leave their Children ?

A Paper prepared by Mrs. S. M. Whiting, and presented at the Annual Meeting of the Woman's Baptist Missionary Society, in Boston, April, 1880.



ALTHOUGH I have been a missionary, I have never been obliged practically to solve the question I bring before you to-day, for I had no children. Perhaps, on this account, I may speak more freely on a subject that has often perplexed so many Christians in this country.

The children of missionary parents are as truly a gift of God to them as children are to all other parents ; and the relation of parent and child demands of missionaries, as it does of every other parent, that they secure for those whom God has given them the best physical, moral, and religious training that is in their power to bestow. Each parent is responsible individually to God for the manner in which he fulfils or neglects the duty thus laid upon him. Therefore, it must be the right of the parent to decide according to his best judgment what is wisest and best for him to do in regard to his own children. No one questions the right of missionary parents to keep their children with them in foreign lands, if so they decide is best. Nor is the privilege denied them, if they think it right, to bring their children to this country, and remain here, caring for them. But on the subject we bring before you to-day—that of missionaries separating from their children—there has been for years a great diversity of opinion.

Parents at home, surrounded with their own precious darlings, seeing the peculiar temperament and need of each child, the careful watching and training required, the patience to be exercised, and the love demanded, exclaim : " Only the parents can faithfully and lovingly do all this. God fitted them for it, and they have no right to pass it over to others." Others, rejoicing in the love and happiness the children bring into their homes and hearts, exclaim : " I could never give my children into the care of another. God gave them to me, and it would be heartless for me to give them up." While many, feeling the trial the separation of parents and children must cost the missionary, affirm, " God does not require such a sacrifice."

While we fully admit the general truth that it is the duty of parents to care for their own children personally, we ask, " Are there no exceptions to this rule ? Does not God require of some missionaries even the great sacrifice of separating from their children, and placing them in the care of others ?"

Were the duty of missionaries to their children their only duty, the question would at once be answered. But the missionary and his wife have been called to a special work. God has bidden them leave their own Christian

land and go to a heathen country, where the very atmosphere is laden with moral and spiritual death, where the daily sights and sounds are unholy and vicious. Yet, amid such surroundings, God has given these, His servants, precious children ; but they cannot give them the religious privileges and advantages of education to fit them for farther usefulness. What, now, is their duty ? Leave the heathen, for whom God called them to labour ? Go home with the bread of life which God has put into their hands for the perishing, and let the heathen perish ? Or does He require of these fond parents the supreme sacrifice of parting from those dear as life to them, of giving into other hands their care and training, while they remain and do faithfully the work God called them to do. Let the missionaries themselves, to whom God gave the work and has given the children, answer the question.

Go back now a few years, and enter with me a missionary home in Burmah. There you will find two devoted servants of God, who years before, at the Master's call, left home, kindred, and country, to tell the heathen that Jesus was willing to save. They toiled long and faithfully. From time to time, lovely children came, who lighted up that dark home with merry prattle and childish glee, cheering the parents' hearts, and soothing the yearnings for kindred and country far away. But it was not long before these parents realised that their home in Burmah was no fit place to rear these precious children, surrounded with unholy examples, which would not fail to affect more or less the tender minds committed to their care. They were convinced that it would be a serious wrong to those children to suffer them to remain where neither physical nor moral health could be assured. The very love they had for these dear ones bade them send or take them from the sin and pollution around them. Then came the struggle. Shall we leave our work, and take them to our native land, or must we send them away from us, never, perhaps, to look upon their dear faces again, never to hear their sweet voices any more ? They look at the field God has bade them enter, they see the ripened sheaves ready for the harvest. Shall they leave it to fall to the ground, while they return to their own land ? Bowing before God again and again, they plead for guidance, for strength to do His will. The mother, in her anguish, exclaims, as she looks at her precious jewels : " Surely, the first duty of a mother is to her children. Does God require this ?" And taking her Bible, she seeks for light, and reads, " There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, for my sake, and the gospel's."

"Or children," falters the mother. "Or children, for my sake," replies the loving Saviour. And, with tears, and a sacrifice not to be exceeded, the mother yields, saying, "Had not my Saviour, yes, and a compassionate Saviour, added these two words, *and children*, to the list of sacrifices, I might think it more than required." But they were added, and the children must go. Busy days of preparation follow. The little garments are made ready, the last kiss given, and the mother, with sobs, exclaiming, "Jesus, I do this for Thee," enters her lonely home.

Years before, years since, and even now, the same struggle has been made, and is being made in the hearts of many.

Not in Burmah alone, but in China, India, Assam, and among the Telugus, God has told many of the missionaries, as he did Mrs. Comstock, "*and children* must be given for My sake." And God has accepted the sacrifice, and set His seal of approval upon it—the peace and strength which he has given these tried parents, the peace He ever gives those who surrender their all to him. Listen to this same mother after her children had left her: "Our children are more to us than children in America are to their mothers. But the greater the sacrifice, the dearer will the cause for which it is made be to our hearts. I have never before felt so desirous to do all in my power to save souls. I have never, since I have been in this dark land, felt such brokenness of spirit at the throne of grace as since I have given up my jewels for Christ's sake."

Then the dear Master has shown His marked approval of the sacrifice the missionary parents have made, in the rich blessings that have been granted their children thus sent from them; for the eye of the kind heavenly Father is tenderly watching over them. Hundreds of the children of missionaries have become earnest, faithful servants

of the Master, holding high positions of influence. Scores of these have already returned to heathen lands, carrying on the work their parents began.

You may ask if it is the sole privilege and right of the missionaries to decide this matter, and if God approves the sacrifice, why bring this question before us to-day? Because the missionary work is our work too: and the Saviour who bids the missionary do this for His sake, also says to us, "Bear ye one another's burdens, and so fulfil the law of Christ." And in the trial He calls these missionary parents to endure, He gives to us an opportunity and a privilege to share their burdens. While it is the duty of these servants of God to go forth to the front, face to face with the foe, it is our duty who remain at home to forward supplies, to cheer and sustain all in our power these whom the Master has sent to the more arduous service.

Can we cheer and comfort these exiled labourers more fully than by caring for the children whom they must send away from the dangers of the battle-field? Let us, then, in Christ's name, and for Christ's sake, receive these dear children of our missionaries into our hearts and our homes. Let them feel that we honour and love them because they are children of the servants of our God, who have by Him been called to special, arduous service.

And as we gather day by day our loved ones around our own table and at the family altar, we will not forget to pray for those missionaries who are separated from their treasures, entreating God that He will enable us to love and help to care for those who for the time are orphaned. Thus, in this kind, grateful service, as in others which we do for Jesus' sake, we shall hear Him say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—*The Helping Hand*.

For the Young.

TIBETAN, CHINESE, AND CHRISTIAN PRAYER-MEETINGS.

BY MR. G. F. EASTON, OF TS'IN-CHAU, KAN-SUH PROVINCE.

LAST year I was travelling in the KAN-SUH province, along the borders of TIBET, and at one place I visited a lamasery, that is a collection of buildings where Tibetan Buddhist priests, called lamas, reside and carry on their idolatrous observances. Outside of the large gate of the lamasery was a long shed with one side open, and inside were three large cylinders which are easily made to revolve by a touch from the hand. As priests or people pass these wheels they generally take the trouble to stretch out the band and send them spinning. These wheels are praying-machines, and we may regard this as a specimen of a *Tibetan prayer-meeting*; a very dull and stupid one, don't you think? Not a sound to be heard, not a desire expressed or even felt. Inside the lamasery I saw over two hundred lamas, seated on the floor in a very orderly manner, and all chanting prayers to Buddha: this was certainly a more lively and interesting prayer-meeting than the other, but quite as useless and quite as wicked.

A few months ago I was present at a *heathen Chinese prayer-meeting*, and a very strange one it was. There were about one thousand suppliants, and the desire of each one was very plainly expressed, and yet there was not a sound to be heard. Let me tell you how that was. Nearly a day's journey from Han-chung Fu, in SHEN-SI, is a pretty gorge, that is a cutting between the hills, with a river flowing at the bottom. A good stone roadway is made along the side of the hills on one side of the river, and it was on this path overlooking the river that I found the dumb prayer-meeting. On the farther side of the river is a crumbling old idol in a niche on the side of the hill, who is called the "white stone earth" god. He is believed to have the ability to bestow very great favours, but unfortunately he lives in a very out-of-the-way place; however, his petitioners

have devised this method: they have each engraved their desires on a stone tablet, and erected these tablets on the side of the hill facing the idol. They look like a number of small grave-stones all heaped together. I counted about a thousand, and carefully looked over them to see what the persons who placed them there were praying for. The prayers were very much alike, such as, "Bless my father;" "Preserve both my father and mother;" "Protect the spirits of my departed parents;" "Help me to get rich;" "Take care of me in all my journeyings;" "Protect our country," etc. But oh, what a dull prayer-meeting; and such a useless, wicked one, too!

I could not help thinking of a little *Christian Chinese prayer-meeting* I had only a few days before been present at in Han-chung Fu, where a few men and women were met in JESUS' name, and where there was real prayer offered to a real and powerful GOD. "O JESUS, wash my heart, and take away all sin," prayed one; "O GOD, stop the opium trade, and send men to tell about JESUS," asked another; "Since Thou hast saved us, help us to love one another, and to do all that Thou hast told us to do," prayed a third; and so on. We felt sure the HOLY SPIRIT was there, and that GOD would give us all we asked in JESUS' name. I have since been in the SHAN-SI province, where I attended another Christian Chinese prayer-meeting, and it was the same there: men whose hearts GOD has changed met together and prayed with earnestness, knowing that it was not an empty useless thing, such as I have been speaking of in Tibet and other places. I hope we shall all learn increasingly to value the time spent in prayer, whether alone or in company; and as we find by experience that GOD really does give us those things that we ask for in JESUS' name, we may be encouraged to ask for greater things.

Notes.

Miss LANCASTER and Miss KINGSBURY arrived safely at Shanghai on December 29th, 1880. They went on to Che-fu, and were to leave that place on February 1st for T'ai-yüen Fu in SHAN-SI.

Miss LANCASTER writes:—"You will rejoice to know that I have arrived in China, and unite with me in thanking our Heavenly Father for journeying mercies and loving care. Looking back over the past seven weeks, mercy seems written everywhere. We have had several squalls and storms, twice the engines broke down, then Miss Kingsbury's illness [after leaving Singapore], and ten days' bad weather, and yet through all we have been preserved, and here we are at Shanghai safe and well, and happy in the Saviour's love."

Miss KINGSBURY writes:—"Give my Christian love to all the friends who attend the prayer meeting. I am always with you in spirit. Now we are here I want you to pray very earnestly that we may learn the language very quickly, for I do so long to begin to speak to the poor perishing ones about Jesus and His love; but I will try and be patient."

Mr. HUNNEX has been so seriously ill that he has had to be removed from Gan-k'ing to Chin-kiang, in order to get medical advice. Friends will kindly remember him in special prayer.

After a most pleasant and enjoyable passage, Messrs. Cooper, Thompson, and Protheroe reached Shanghai on January 9th. Our brethren, as well as the sisters who preceded them, have made special reference to the kindness experienced from missionary friends at Point-de-Galle, Singapore, and Hong-kong during their stay at these ports. Messrs. Cooper and Protheroe have gone on to Gan-k'ing, and Mr. Thompson to Nan-kin, where for a time they will be stationed while beginning the study of the language.

Mr. COOPER writes:—"We arrived at Point-de-Galle on a Sunday morning. There we went ashore and found a Wesleyan chapel, where Mr. Protheroe preached in the forenoon, and Thompson and I said a few words to the children in the afternoon. We were very hospitably entertained by the missionaries, foreign and native. We were taken out to Richmond Hill, where the mission station is, and I think I never saw anything so beautiful before. The loftiest peaks of the mountains were overgrown with cocoanut-trees, palms, etc., while just immediately around you were bananas, pine-apples, bread-fruit, etc., all hanging in beautiful clusters. It made one just stand and adore the Creator of so much beauty. I had often sung—

'What though the spicy breezes
Blow soft o'er Ceylon's isle,'

but I never thought I should see that garden of nature. But that verse is too true. Even in the midst of so much beauty, we saw sad, sad evidences of human depravity. While everything else seems to fulfil the purpose for which it was created, and to whisper the praises of God, man seems bent on defying His laws, on setting at nought His counsel, and living for self-gratification. Thanks to the mercy of our God, although we have fallen so far from the estate in which we were created, He has not left us there, but is willing to re-create us after the image of God, and we were privileged to see some of His re-creative work among these poor idolaters. As Mr. Tebb, the missionary, could only accommodate Mr. Protheroe, at his house, Thompson and I were lodged with a native pastor. It was something worth coming out for to see this good old man, with his wife and family, all praising and blessing God for

His goodness to them. I assure you I felt it to be a privilege to meet with them around the family altar. I felt that the God that could save such a man and transform him from an idolater into a preacher of the Gospel and a sweet, humble Christian, could save the perishing millions of China to whom I am going."

Mr. PROTHEROE writes:—"At Singapore we took part in several services, staying on shore till Monday morning. Up to this time the weather had been beautiful, but from Singapore to Hong-kong Mr. Cooper and myself suffered very much from sea-sickness. Still though we were weak in body, and had the disagreeable sensation of sea-sickness, we felt we were in our right place, being led by Him who is always good, to the right land, even the land of CHINA. Mr. Thompson only suffered a very little from sea-sickness. Having arrived at Hong-kong, we were kindly entertained by the Rev. R. Lechler, of the Basle Mission, who also showed us many places of interest in Hong-kong. From Hong-kong to Shanghai we had a splendid time on the sea, something wonderful for the China sea at this season. We made the passage one hour or so under three days. From the time we left London we have indeed realised such manifestations of God as we never had at home."

Mr. THOMPSON writes:—"Now we are in CHINA. Praise the Lord! Sunday morning, 9th January, we landed, and were met by Messrs. Dalziel and Coulthard, who gave us a very kind and hearty welcome to CHINA. We found all here well. In the evening Mr. Cooper and I, along with Mr. Dalziel, went on board one of the men-of-war boats, and spent a good time there. We are helped very much by the remembrance that you at home—and many others—are praying for us; we do not forget you. Pray that God will give me a heart to love this poor people more and more."

We have also had good tidings from Messrs. Gassick, Eason, and Andrew, the latest letters posted at Singapore. The steamer in which they sailed has been reported as having arrived at Shanghai on February 18th. So far as we have had intelligence, the voyage has been a time of much blessing to these brethren, as the following extracts from their letters will show.

Mr. GASSICK writes:—"We are very happy, and realise continually the presence of our God. Indeed, it would be strange if we did not, as there are so many praying for us at home. I hope that you are having good meetings on the Saturday afternoons. Saturday afternoon was always a profitable time to me when at Pyrland Road."

Mr. ANDREW writes:—"The French tracts have nearly all been distributed, and, on the whole, have been well received. We are thankful that God still keeps us in peace, and that though deprived, especially on the Sabbath, from worshipping in the 'great' congregation; yet He comes down in showers of blessing upon the two or three met together in His name."

Mr. EASON writes:—"Praise be to our loving God and Father for His continual mercy and loving-kindness to us. He has abundantly answered the prayers put up in our behalf. The whole voyage, so far, has been so wonderfully successful and prosperous; the weather lovely every day. Even when it was rough, the sun was shining most gloriously. The sea this last few days has been very calm, with a delicious breeze, otherwise we should feel it very hot. In the Red Sea we had the hottest weather as yet experienced. It seems so very strange to us when we remember that it is January still. We are all very well and very happy."

Miss GARDNER, Miss SOUTHALL, and Miss JONES, sailed from Marseilles in the Messageries Maritimes S.S. *Amazon* on February 20th. Letters have been received from them from Aden. Our sisters were well and happy.

CHINA'S MILLIONS.



BRIDE AND BRIDEGROOM WORSHIPPING THE TABLETS OF HIS DECEASED ANCESTORS

Our Lips kept for the Master's Use.

*Take my lips, and let them be
Filled with messages from Thee.*

*Keep my lips, that they may be
Filled with messages from Thee.*



THE days are past for ever when we said, "Our lips are our own." Now we know that they are not our own. . . .

Once I heard a beautiful prayer which I can never forget; it was this—"Lord, take my lips, and speak through them; take my mind, and think through it; take my heart, and set it on fire." And this is the way the Master keeps the lips of His servants, by so filling their hearts with His love that the outflow cannot be unloving; by so filling their thoughts that the utterance cannot be un-Christ-like. There must be filling before there can be pouring out; and if there is filling, there *must* be pouring out, for He hath said, "Out of the abundance of the heart the mouth speaketh."

But I think we should look for something more direct and definite than this. We are not all called to be the King's ambassadors, but *all* who have heard the messages of salvation for themselves are called to be "the Lord's messengers," and day by day, as He gives us opportunity, we are to deliver "the Lord's message unto the people." That message, as committed to Haggai, was, "I am with you, saith the Lord." Is there not work enough for any lifetime in unfolding and distributing that one message to His own people? Then, for those who are still far off, we have that equally full message for our Lord to give out, which He has condensed for us into the one word "Come!"

It is a specially sweet part of His dealings with His messengers that He always gives us the message for ourselves first. It is what He has first told us in darkness—that is, in the secrecy of our own rooms, or at least of our own hearts—that He bids us speak in light. And so the more we

sit at His feet and watch to see what He has to say to ourselves, the more we shall have to tell to others. He does not send us out with sealed despatches, which we know nothing about, and with which we have no concern.

There seems a seven-fold sequence in His filling the lips of His messengers. First, they must be purified. The live coal from off the altar must be laid upon them, and He must say, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." Then He will create the fruit of them, and this seems to be the great message of peace, "Peace to him that is far off and to him that is near, saith the Lord; and I will heal him" (see Isaiah lvii. 19). Then comes the prayer, "O Lord, open Thou my lips," and its sure fulfilment, for then comes in the promises, "Behold, I have put My words in thy mouth," and, "They shall withal be fitted in thy lips." Then, of course, "the lips of the righteous feed many," for the food is the Lord's own giving. Everything leads up to praise, and so we come next to "My mouth shall praise Thee with joyful lips, when I remember Thee."

And lest we should fancy that *when* rather implies that it is not, or cannot be, exactly *always*, we find the mediation of Jesus throws this added light upon it, 'By *Him*, therefore, let us offer the sacrifice of praise to God *continually*, that is, the fruit of our lips, giving thanks to (margin, confessing) His name.'

YES, it is true enough that we should show forth His praise, not only with our lips, but in our lives; but with very many Christians the other side of the prayer wants praying—they want rousing up even to *wish* to show it forth, not only in their lives, but with their lips. I wonder how many, even of those who read this, really pray, "O Lord, open Thou *my* lips, and my mouth shall show forth Thy praise."

And when opened, oh, how much one *does* want to have them so kept for Jesus that He may be free to make the most of them, not letting them render second-rate and indirect service when they might be doing direct and first-rate service to His cause and kingdom! It is terrible how much less is done for Him than might be done, in consequence of the specious notion that if what we are doing or saying is not bad, we are doing good in a certain way, and therefore may be quite easy about it. We should think a man rather foolish if he went on doing work which earned five shillings a week when he might just as well do work in the same establishment and under the same master—which would bring him in five pounds a week. But we should pronounce him shamefully dishonest and dishonourable if he accepted such handsome wages as the five pounds, and yet chose to do work worth only five shillings, excusing himself by saying that it was work all the same, and somebody had better do it. Do we not act something like this when we take the lower standard, and spend our strength in just making ourselves agreeable and pleasant, creating a general good impression in favour of religion, showing that we can be all things to all men, and that one who is supposed to be a citizen of the other world can be very well up in all that concerns this world? This may be good, but is there nothing better? What does it profit if we do make this favourable impression on an outsider, if we go no farther, and do not use the influence gained to bring him right inside the fold, inside the only ark of safety? People are not converted by this sort of work; at any rate, I never met or heard of any one. "He thinks it better for his quiet influence to tell," said an affectionately excusing relative of one who had plenty of special opportunities of soul-winning, if he had only used his lips as well as his

life for his Master. "And how many souls have been converted to God by his 'quiet influence' all these years?" was my reply. And to that there was no answer! For

the silent shining was all very beautiful in theory, but not one of the many souls placed specially under his influence had been known to be brought out of darkness into marvellous light. If they had, they must have been known, for such light can't help being seen.

When one has even a glimmer of the tremendous difference between having Christ; when one gets but one shuddering glimpse of what eternity is, and of what it must mean, as well as what it may mean, without Christ; when one gets but a flash of realisation of the tremendous fact that all these neighbours of ours, rich and poor alike, will have to spend that eternity either with Him or without Him—it is hard, very hard indeed, to understand how a man or woman can believe these things at all, and make no effort for anything beyond the temporal elevation of those around, sometimes not even beyond their amusements! "People must have entertainment," they urge. I do not find



GOD OF THE KITCHEN.

that *must* in the Bible, but I do find, "We *must* all stand before the judgment seat of Christ." And if you have any sort of belief in that, how can you care to use those lips of yours, which might be a fountain of life to the dying souls before you, merely to "entertain" them at your penny reading or other entertainment? As you sow, so you reap. The amusing paper is read, or the lively ballad recited, or the popular song sung, and you reap your harvest of laughter or applause, and of complacency at your success in "entertaining" the people. And there it ends, when you might have sown words from which you and they should reap fruit unto life eternal. Is this worthy work for one who has been bought with such a price that he may say,

"Love so amazing, so divine,
Demands my soul, my life, my all"?

So far from yielding "all" to that rightful demand of amazing love, he does not even yield the fruit of his lips to it, much less the lips themselves.

Jephthah uttered all his words before the Lord; what

about ours? Well, they *are* all uttered before the Lord in one sense, whether we will or no; for there is not a word in my tongue, but, lo! Thou, O Lord, knowest it altogether! How solemn is this thought, but how sweet does it become when our words are uttered consciously before the Lord as we walk in the light of His perpetual

presence! Oh, that we may so walk, that we may so speak, with kept feet and kept lips, trustfully praying, "Let the meditations of my heart and the words of my mouth be always acceptable in Thy sight, O Lord, my strength and my Redeemer!"—From "*Kept for the Master's Use.*"



OFFERING SACRIFICE TO THE GOD OF THE KITCHEN.

(The sacrifice is put upon the kitchen furnace, before a slip of paper representing the Kitchen God.)

Tell it Out among the Heathen.

WE are very glad to be able to give this month the spirit-stirring hymn, "Tell it Out," and also the music, both by the late Miss Frances Ridley Havergal.

Miss Maria V. G. Havergal, in most cordially giving permission for the use of her sister's hymn and music, desires it to be stated that it is issued cheaply as a leaflet by Messrs. J. and R. Parlane, Paisley, and adds:—

"I would that more had heard *her* sing it, with that stirring, joyous ring, that seemed a very trumpet-call. Once, at a rather drowsy Church Missionary meeting (in the country), the chairman appealed to my sister sitting below him, would she sing 'Tell it Out'? 'Yes, *if* all will join in the chorus.' She rose immediately, sang the first part; the audience woke up, and at the wave of her hand took up the chorus right heartily. The chairman thanked her, 'for the best speech of the evening.'"

These lines, with the accompanying matter, have, we think, a special appropriateness in a missionary periodical at a time when the members of all the evangelical sections of the Church of Christ are meeting to encourage each other in the blessed work of telling out the Gospel message to the millions of India, China, and of other lands.

Not only in distant lands is it needful to tell of our living Lord, but if our lips were "kept for the Master's use," many weary ones around us, in our own neighbourhood, and, may be, in our own homes, might be led to know by happy experience the blessedness of the rest He gives. "Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

TELL IT OUT!

Words and Music by the late FRANCES RIDLEY HAVERGAL.

Brisk time. $\text{\textcircled{S}}$

Tell it out a-mong the hea-then that the Lord is King! Tell it out!..... Tell it
Tell it out!.....

Tell it out! Tell it out! that the Lord is King! Tell it out!.....

out!..... Tell it out a-mong the na-tions, bid them shout and sing! Tell it
..... Tell it out! Tell it out! Tell it out! bid them shout and sing! Tell it

out!..... Tell it out! Tell it out with a - do - ra - tion that He shall in-crease; That the

out!..... Tell it out! Tell it out!..... that He shall in-crease; That the
Tell it out! Tell it out! Tell it out with a - do - ra - tion that He shall in-crease; That the

out! Tell..... it out! Tell it out!..... that He shall in-crease; That the

migh - ty King of Glo - ry is the King of Peace; Tell it out with ju - bi - la - tion tho' the

waves may roar, That He sit - teth on the wa - ter-floods, our King for e - ver-more! Tell it

For remaining verses see opposite page.

go? Beloved Christian friends, let us be honest before God to-night. Is it true that the Lord is King? If it be, may God make us His faithful subjects, His obedient subjects.

'Tell it out among the heathen
That the Saviour reigns.'

"Why should we tell it out among the heathen that the Saviour reigns? Does He reign? Is it true? If the Saviour reigns, why is it that we are all here, beloved friends, to-night, and that there are men and women who have never heard of this Saviour—men and women who are living in their sins, and who have incurred God's solemn judgments, and have no bread to eat to-day? How about those who are perishing by millions through the famine in China? When the people are suffering in this way, "Where is there a Saviour?" they ask. "Does the Saviour live? Does He reign?" And are you here, beloved friends, to-night, with that cry ringing in your ears? Do not say to a few of us missionaries here, "Tell it out!" but ask yourselves, Is it true—is it true that the Saviour reigns? Do not say it if you do not feel it; but if you do feel it, go and tell it out that He is a Saviour indeed, and let the world read in your life that there is a Saviour, and know that He reigns.

'Tell it out among the heathen,
JESUS reigns above.'

"Oh! beloved friends, if that Saviour is *Jesus*, the man Christ Jesus, the sympathising Jesus, may God grant that some among us may hear His voice to-night. I ask these questions, because if neither you nor I doubt that the Lord is King, or that there is a Saviour and that He reigns, or that the Saviour's name is Jesus—the One who saves not merely the heathen but His people from their sins—then we individually have need of this Saviour, and the Church of God too has sinned and has need of the Saviour, for we have not been obedient, and we have not told it out. If the words that we have been singing are true, may God make our lives to correspond with them, for Jesus' sake."

Mr. Taylor then made an earnest appeal for more labourers for the vast mission-field of China, and mentioned the case referred to by Major Malan at the afternoon meeting, of a young gentleman of independent means, who, about two years ago, had gone forth and was now labouring, with another missionary of the China Inland Mission, at a station in one of the interior provinces of China, these two being the only witnesses for Christ in the midst of many millions of people. He concluded: "Tell it out among the heathen that the Lord is King." Do not sing, "Waft, waft, ye winds, the story;" winds will not waft it, some of you will have to go and tell the story, and may God send you speedily.

"Say among the Heathen, the Lord reigneth."

BY THE LATE REV. SAMUEL MARTIN.

(Delivered previous to the departure for China of Miss Crickmay, Miss Horne, and Miss Murray in 1876.)

IN the 96th Psalm, and the 10th verse, you have often read, my dear Christian sisters, and we have all often read, the words, "Say among the heathen, the Lord reigneth."

The Apostle Paul in his preaching said this. You remember the scene at Lystra, and you remember the words of the apostle, "Why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things which are therein: who in times past suffered all nations to walk in their own ways. Nevertheless, He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Here is the preacher saying among the heathen, "Jehovah reigns." It was this which he said to the Ephesians in words which we have not time this evening, without trespassing on the time of others, to quote, but you remember in the sermon which Paul preached at Athens how he carries out the idea in the passage that I want you to take with you as a sort of motto-text, "Say among the heathen that the Lord reigns: Jehovah reigns."

"Reigns!" He has a throne, and that throne an everlasting and infinite foundation. In and by Jesus the Christ He reigns. God is in Christ reconciling the world unto Himself, not imputing unto men their trespasses. Say this: say among the heathen that Jehovah, in His Son Jesus the Christ—in His Son, the Word made flesh—reigns.

The heathen, as you know, have gods, many and false gods; the heathen know not Jehovah. Oh, how much is there in this simple, well-known, but overpowering fact—that the millions of mankind know not God! Think of a child not knowing his mother—a child not knowing his father. Think of the mother being perfection, and the father goodness, and the child not knowing them, never speaking to them, never hearing their voice—strange, without father and without mother. The Father seeks to reveal Himself to the heathen. "From the rising of the sun to the going down of the same," hear Him say, "My name shall be great among the Gentiles; and in every place incense and a pure offering shall be presented to My name." The Father seeks men to worship Him, and waits for men to worship Him. He sees them in His foreknowledge all worshipping Him, and

He describes the scene in the words we have just quoted. "From the rising of the sun to the going down of the same, My name shall be great among the Gentiles, and in every place incense and a pure offering shall be presented to My name." To be without God is death, but it is life eternal to know God, and Jesus Christ, whom He hath sent. Then say among the heathen, "The Lord reigns: Jehovah reigns."

Say it, my dear sisters, as believing it. Faith makes great use of emphasis—large use of emphasis. To say, "The Lord reigneth," as a mere conception of fancy, is one thing; to say it as a fundamental article of faith is another thing. "Say among the heathen, Jehovah reigneth." Say it as a part of your creed; say it as believing it; say it as having made it your song—often a song in the night—often a song

are conscious, say among the heathen, "Jehovah reigneth."

And say this above all, and in all, as a means of turning men to God from idols. You are not sent messageless to China: you have two messages at least—"Jehovah reigneth," and "Christ Jesus came into the world to save sinners." Do not put these messages far apart. They belong to one another. Keep them together, and speak of them together. Speak of them as things in harmony, and as things also—for it is a distinct idea—in unison. You are called to go to China with a message, and this is part of your message, "Jehovah reigneth."

Now, the power to deliver this message—to go with this message and to deliver it—is derivable from the message itself. Does Jehovah reign? What! reign over the sea?—reign over foreign lands?—reign



MA-CHU, THE GODDESS OF SAILORS, AND HER TWO ASSISTANTS.

in the desert—often a song while passing through the deep waters—often a song while walking through the fire. Say it as having made it your song—"The Lord reigneth; let the earth rejoice."

And say it as now living under the shadow of the throne. You must face the heathen sheltered by the throne. You must face the heathen protected by the throne, encouraged by the throne. And from the shadow of the throne you must speak to the King.

Say among the heathen, "Jehovah reigneth." Say it as the foundation of your faith and hope and love. Say it as a means of turning men to God. Say it to drive away the darkness of awakened inquiry—to arouse fear, to call forth hope. Say it as a testimony to the fact of facts. You will not try, my sisters, to reason about it. You will loose your way if you begin to reason about it. But there are things about which we may be positive, that we have not reasoned out; and this is one of the things. As a fact of which you

over congregated millions of people?—reign over pestilence?—reign over storm and tempest? oes He reign over sin? Does He reign over hell? Are all things under His feet? Is He almighty to reign? Then I say again, power to deliver the message is derivable from the message itself. And go ye and say among the heathen, "Jehovah reigneth." There is no seeking for salvation without a sense of sin; there is no sense of sin without a knowledge of God; and in order to arouse men to seek salvation, you need to tell them that they have to do with a living God—that they have to do with a personal God. You have to tell them and to assure them that "Jehovah reigns."

I wish, my Christian sisters, that I could say more to you. What I have said is just a little fragmentary jotting which I had strength enough to effect last Sabbath evening—yesterday evening—in a quiet garden; but more I was not able to prepare to say,

and more I need not say. You have enough in the message, "Say to the heathen, the Lord Jehovah reigneth."

And may He who reigneth shelter you under the

shadow of His throne; and from His throne, as from the source of every blessing, may He provide all things for you, and crown your mission with ever-increasing success.

"Say among the heathen that the Lord reigneth." This is the gladdest news which can be carried to them. The Lord Jehovah, in the person of His Son, has assumed the throne, and taken to Himself His great power. Tell this out among the heathen, and let the heathen themselves, being converted, repeat the same rejoicingly.—*C. H. Spurgeon.*

"Say among the heathen that the Lord reigneth." It is not enough to *feel desire*, we must say among the heathen, "The Lord reigneth." There is a commandment given us of the Lord to "go into all the world and preach the Gospel to every creature," to tell them what Christ hath taught us, to say to them, in fact, "The Lord reigneth."—*Legh Richmond.*

"Say among the heathen that the Lord reigneth" must be the Christian's as it was the Israelite's motto. The earliest preaching of our Saviour and His disciples was the preaching of the Gospel of the kingdom. It was because *all power was given unto Him in heaven and in earth*, that after His resurrection from the dead, Jesus sent forth His apostles to go and teach all nations. The substance of the apostles' subsequent preaching was, confessedly, the *kingdom of God*.—*F. F. Thrupp.*—(*From the "Treasury of David," by C. H. Spurgeon.*)

Missionaries of the China Inland Mission.

	Date of Arrival.			Date of Arrival.			Date of Arrival.
J. Hudson Taylor,* <i>Director</i> ...	1854	Miss Wilson ...	...	1876	A. G. Parrott ...	...	1878
James Meadows* ...	1862	Edward Pearse* ...	...	1876	Edward Tomalin ...	...	1879
George Crombie* ...	1865	Francis James* ...	...	1876	A. W. Sambrook ...	...	1879
George Stott* ...	1866	George Parker* ...	...	1876	Miss Jane Kidd ...	...	1879
J. W. Stevenson* ...	1866	Hórace Randle* ...	...	1876	Wm. J. Hunnex ...	...	1879
James Williamson* ...	1866	R. J. Landale, M.A.* ...	...	1876	J. J. Coulthard ...	...	1879
W. D. Rudland* ...	1866	W. A. Wills* ...	...	1876	Mrs. Wm. McCarthy ...	...	1879
J. A. Jackson ...	1866	Miss Horne ...	...	1876	Henry W. Hunt ...	...	1879
Miss Desgraz ...	1866	Miss Crickmay ...	...	1876	T. W. Pigott ...	...	1879
John McCarthy* ...	1867	Miss Murray ...	...	1876	W. L. Pruen, L.R.C.P., etc. ...	...	1880
J. E. Cardwell* ...	1868	Miss Hughes ...	...	1876	H. Sowerby ...	...	1880
C. H. Judd* ...	1868	C. G. Moore* ...	...	1878	Dr. Schofield, M.A.* ...	...	1880
Miss Turner ...	1872	Miss Fausset ...	...	1878	Miss C. M. Kerr ...	...	1880
F. W. Baller* ...	1873	J. Dalziel* ...	...	1878	Miss Wombwell ...	...	1880
M. Henry Taylor ...	1873	Alfred Copp* ...	...	1878	Miss Emily Kingsbury ...	...	1880
A. W. Douthwaite* ...	1874	J. Markwick ...	...	1878	Miss Agnes Lancaster ...	...	1880
Henry Soltau ...	1875	Andrew Whiller* ...	...	1878	William Cooper ...	...	1881
Jos. S. Adams* ...	1875	A. C. Dorward ...	...	1878	Thomas Protheroe ...	...	1881
George King* ...	1875	J. H. Riley ...	...	1878	David Thomson ...	...	1881
James Cameron ...	1875	Samuel R. Clarke ...	...	1878	William Gassick ...	...	1881
George Nicoll* ...	1875	Miss Smalley ...	...	1878	Arthur Eason ...	...	1881
G. W. Clarke* ...	1875	F. Trench ...	...	1878	George Andrew ...	...	1881
J. F. Broumton ...	1875	Miss J. Müller ...	...	1878	Miss C. Gardner ...	...	1881
G. F. Easton ...	1875	Miss F. Boyd ...	...	1878	Miss M. Southall ...	...	1881
J. J. Turner ...	1876	S. B. Drake ...	...	1878	Miss Hannah Jones ...	...	1881
		W. L. Elliston ...	...	1878			

The * indicates the Missionaries who are married.

Native Pastors, Evangelists, Preachers, Colporteurs, etc., etc., over 100.



KINTIN-TSI ISLAND IN THE YANG-TSI RIVER.

A National Disgrace.



do not think it an abuse of language to apply this epithet to our behaviour, as a professedly Christian nation, in connection with the Chinese opium traffic. The recent conference at Mildmay on this subject did not think so either, if one may judge from the strong phraseology used by several of the speakers. The conference was not a very large one. But if it was not large, it was what, in the language of modern æsthetics, is called "intense." There was an under-current of strong feeling and deeply-rooted conviction as to the righteousness of the cause that found expression in the chairman's remark: "I think we are going to win."

The chairman was Mr. J. W. Pease, M.P., who may be termed the present Parliamentary champion of the Society for the Suppression of the Opium Trade. Although the tone of the Treasury Bench, he said, was not satisfactory when the question was mooted in the House last year, still there is no reason for being discouraged. Mr. Gladstone on that occasion expressed a sincere desire that it might be in the power of the Government gradually to withdraw from official participation in the traffic, and agreed that the revenue derived from it was a slippery and dangerous one. Mr. Pease was very strenuous in his condemnation of the Government for their persistent refusal, up to the present time, to ratify and render operative the clauses in the Chefoo Convention that would permit the Chinese to impose a municipal tax on the importation of the deadly drug, which might have a largely prohibitory effect. Replying to objectors, he said it was utterly fallacious to assert that the Indian revenue could not stand the withdrawal of this item. A reasonable economy in the military administration of the country would provide for the deficiency without adding a single burden to the people. Even if it were otherwise, he was convinced that the British people would not shrink from making any needful sacrifice in order to relieve themselves of the stigma attaching to such an unrighteous course of conduct. In closing his earnest and high-toned address, Mr. Pease referred with much thankfulness to the growing attention which is being paid to this matter by all sections of the Christian Church, not excluding the Roman Catholics. That very day he had had a favourable interview with Cardinal Manning on the subject. No Government could much longer withstand the rising tide of Christian conviction, and determination to wipe out this blot from the escutcheon of the nation's fame.

Some very interesting and valuable testimony followed from Rev. D. Hill, Wesleyan missionary from China. The gist of his remarks was briefly this: No Protestant missionary in the Chinese Empire would permit an opium-smoker to hold membership in the Church of Christ. Opium suicides annually number some 160,000. The feeling of the educated classes in the country is strongly condemnatory of the habit of opium-smoking. The native officials are continually issuing proclamations against it, and literature is distributed in the large cities, in which the habit is classed with the vices of gambling and licentiousness. He was sorry to believe at the same time that the home cultivation of the poppy is on the increase in certain parts of the country, owing to the profitable nature of the trade, which pandered to the cupidity of the people.

More sweeping and emphatic even than his brother

legislator was Mr. Wm. Fowler, M.P., whose utterance sometimes partook of a warmth that might fairly be described as "indignation." He was evidently moved with a sense of shame that a great Christian nation like Great Britain should continue to trail its honour and reputation through the mire for the sake of a few millions of filthy lucre. Our course of action has amounted to a great national sin, and if we had the moral courage to repent and forsake that sin we should be setting to the world a great national example that would have an untold effect for good. He dwelt on the aggravated character of our transgression, inasmuch as we not only receive revenue from the tax imposed on the growth of the plant, but actually *lend two millions* of Government money every year for the continuance of the cultivation. What would be said of any English Government that annually advanced two millions of the public money to brewers and distillers, in order that their trade might flourish and yield an extensive revenue? Do not let it be supposed that the Indian opium revenue is clear gain. It has largely retarded the development of legitimate commerce with China, and we have sustained a corresponding loss. What we have received with one hand we have given away with the other, so that we have both the shame and the loss! We have been the conquerors of India; must we therefore be the wasters and destroyers of China?

As a medical missionary who had acquired no small professional experience of the evil effects of opium-smoking on the natives, physically, mentally, and morally, Dr. Maxwell, late of Formosa, lifted up his voice against it. The habit was the fruitful parent of many other evils. A confirmed opium-smoker is lost to all sense of truthfulness and rectitude, so paralysing is the effect of the habit upon the mind. The action of this country, said the doctor, is a national sin, for which we shall certainly have to reckon with God; if it is not voluntarily confessed and repented of, it will land us in far graver perils even than those in which we find ourselves now.

Mr. J. Robertson and Mr. Donald Matheson, having each uttered their protest, based on personal knowledge and residence in China, there came the last speech of the evening, from Sir Arthur Cotton, who was able to back up his words by an Indian experience of sixty years' duration. Sir Arthur surpassed all the previous speakers in the vigour and force of his denunciations; he was constrained, he said, "to let off the steam" by attempting to express his inconceivable horror at the wickedness of this country in the commission of such flagrant injustice and sin. He then showed by facts and figures, which he maintained to be absolutely unimpeachable, that there was not a shadow of reason or necessity for looking to this opium duty as a source of national revenue. The elasticity of the Indian revenue was so great, and the additional profits that might be derived from the public works in that country were so certain, that there is no possible sort of excuse for falling back on opium. How easy it is for God to take away from us a revenue so unrighteously obtained! He has only to send a famine or a war. Indeed, it could be shown by official documents that the great Mutiny was a direct result of the opium traffic. High-caste soldiers had been sent to China during some of the opium wars; they bitterly resented it, and never rested till they rose in rebellion.—*The Christian*.

A Full Trust.

"Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7).



WE HAVE in these verses another of our loving Father's commandments with promise. Familiar, precious words to every child of GOD! We love to ponder them, we are influenced by them, we look longingly at the wondrous blessing provided "through CHRIST JESUS." We have doubtless often tried to carry out the command, and may have prayed earnestly and frequently to be enabled to do so. We have had, too, our precious seasons of "joy and peace in believing," when, all our care being cast upon Him who careth for us, such has been our glad sense of freedom and power that we have seemed upborne as on eagle's wings; and further, we may have so often proved the faithfulness of our GOD, that it has come to be a habit with us to bring our difficulties and our cares to Him, feeling that "we could not bear them alone." And yet do we not in measure bear them still? and are we not conscious that in our daily lives we are not "careful for nothing," and that the peace of GOD does not always keep our hearts and minds. We have much peace, perhaps, but it is not unbroken; it rather resembles the waves that come and go, than the river that flows on ever fuller and deeper in its unhindered course.

And meanwhile, what is the powerful, though unspoken, testimony of our lives and our hearts about this word of command? which, like every other, calls not for admiration merely, but for full, and complete, and constant obedience. We have prayed to obey, and failed; and now, in our disappointment, are we practically maligning the LORD whom we love, and saying to our fellow-believers and to those who know Him not that "this is a hard saying"—beautiful indeed as an ideal, but in ordinary life impracticable? We would not have our lives say that; no, we cannot admit it in words, for well we know that our Father makes no mistakes, that the command *must* be blessedly possible, and that therefore we could and ought to obey it.

Then comes the question, Why have we failed? And is it not because, though asking GOD to help us, we have been trying to do our part? and "our part" is sure to be attended with failure. We have heard it said that "GOD's commandings are enablings," but we have not realised that *only* from the GOD who commands can the power come to obey. Let us then now put ourselves into GOD's hands to do the whole work in us, "to will and to do of His good pleasure," and then "work out" what He gives the power for. We may rest assured that if He has the

freely-yielded control of us, He can and will enable us to keep His own Word: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto GOD." And oh! how blessed will be the proving that "the things which are impossible with men are possible with GOD!"

What the rest and relief are of having the last atom of care lifted from the spirit none can know but those who have experienced it. To have GOD to lean upon for *everything*—to keep our hearts and minds in His own peace, to subdue us, to manage us, to show us what to do, and to give the power to do it; to bring to the light our failures, not that we may be condemned by them, not that we may struggle with them, but that, taking them to Him, He may remove them—to have Him to undertake for us at all times, to undertake for us and all that concerns us, to keep us watching, resting, trusting! Oh, how different from the *trying* to trust, when we often could not remember to do so at the right moment, and so were not ready for the service He gave, or for the temptation in which we might have been victorious! How much more to praise the Lord for when, as every hour He saves us, we are proving what a perfect Saviour He is, and finding fresh cause for loving gratitude! And how much more glorifying to Him that these lives of ours should testify, "His grace is sufficient for me."

Nor is this some high attainment of which we write. Was it an attainment when we first came to Jesus in utter helplessness, and casting ourselves at His feet found in Him pardon and peace? Was it not all free grace? And now will you not come again as you came then, that His grace, which has borne with you ever since that day, may now do more for you than you had asked or thought? that, as it then saved you from the consequences of your sins, so now it may save you from their power? You took Him at His word then; and now, having proved His faithfulness to do what you expected of Him, surely you can take Him at His word again, and when as the Husbandman of His vineyard He says, "I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Will you not joyously respond, "The LORD *is* my Keeper: the LORD *is* my shade upon my right hand. The LORD shall preserve me from all evil: He *shall* preserve my soul. The LORD shall preserve my going out and my coming in from this time forth, and even for evermore." Amen.

Work among the Children at Shao-hing.

FROM MISS MURRAY.

In a Letter to a Friend.

"It is a pleasure and comfort to know that so many sympathise with and pray for us, thus identifying themselves with the Lord's work in China. The children were very pleased with their presents, etc. You who pray for us will be pleased to hear that again there have been tokens of blessing among the children. Some time ago

Mr. Taylor asked for the names of the unconverted children, that special prayer might be made for them. They were not made aware of this—but some weeks after the eldest of them, a very trying girl, fourteen years of age, came to my room one evening to say that she desired to become a Christian. No special dealing had been brought

to bear upon her; she said that it was the thought of Jesus having been nailed to the cross for our sins which affected her. This was during the morning lesson, from the later chapters of John's Gospel. She says she can now trust to Jesus for salvation; her conduct is improved, and her demeanour more subdued than ever before. We feel very hopeful of her, but will wait a little before saying much about her. "Last Sunday afternoon three of our little lambs, about eight and nine years of age, stayed behind after their little lesson was over, to say that they would like to become 'Jesus' disciple.' Dear, good little things they are. I do hope that the power which created the desire in their young minds may help them to accept

the Good Shepherd as their Saviour. We can only point them to *Him*. If these four are really saved, then at present we have only three unconverted in the school.

"'Not a hoof shall be left behind,' was the Lord's promise when I took charge of them for *Him*. One by one they will come; this promise cannot fail. Do not forget to pray for us, and do not forget to praise the Lord for His goodness toward us. Our eldest girl, as you may know, has just been married to a native preacher. We have had cheering letters from her and her husband since she left us. Our hopes are high for that dear child, should it please God to spare her. Another child has died, leaving behind her a very cheering testimony."

For the Young.

Methods used to obtain Rain in Kwei-yang, Kwei-chau Province.

BY MR. GEORGE W. CLARKE.

MN early times visitors to a certain place of worship were shown a bottle said to contain some of the Egyptian darkness, while at another place a glove containing, as was declared, some of the breath of St. Joseph was exhibited. You smile, and wonder how people could be so simple as to believe in such nonsense. But the fact is that when truth was offered them they refused to receive it, choosing rather to live in darkness and believe in lies. Equally foolish things are still believed in Roman Catholic countries in Europe, and in other lands where heathenism still abounds. The longer we live among the heathen, see their lives, and read their books, the more we seem to feel the terrible darkness in which they sit. The words of the Apostle Paul are wonderfully true of the heathen, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." What is worse, they love to have it so.

In the following lines I shall describe a few methods that have been and are used to obtain rain in this city.

The prevalent idea seems to be that, if we could only tap the hand of Heaven in the right place, it would rain. It is, moreover, the firm belief of the people that good governors have power with Heaven. My barber lately told me most seriously of a governor who was here ten years ago, who was always successful when he prayed for rain or for fine weather. A few months ago an old man, eighty years old, told me that, after the governor had prayed for rain and none came, he himself wrote a prayer, and sent it to heaven by burning it, and rain came. He evidently considers himself better than the governor of the province.

In the beginning of this century there was a great drought. The governor had prayed for rain for about a month, but none fell. A Taoist priest offered to pray, and the offer was accepted. A high tower of two stories was built for his use. At the five (Chinese) cardinal points (*i.e.*, N. E. S. W. and middle), on the first floor he stationed five military mandarins, giving to each pestle and stone mortar, with an egg to break at a given signal. The priest ascended the upper floor alone, untied his queue, washed it in a basin over which he made charms, and ordered the eggs to be broken. At this time the effort was unsuccessful, but about the fifth day afterward rain fell. The governor wished to reward the priest, but he rejected all offers, he left the city by the east gate, and all search for him afterward was useless.

In the year 1820 there was a great drought. The governor, being unsuccessful in his efforts to obtain rain, thought to punish the god of rain by having him scorched in the sun. The idol was placed in the temple-yard, and the governor chained himself to its neck, saying, "When it rains we will be released." After three days rain fell. The idol has been brought out to be scorched several times since, but no succeeding governor has attached himself to it.

Sometimes the priests make a paper dragon; they chant and pray for seven days, at the end of which time, if no rain has fallen, one cuts off the dragon's head, and rain, it is said, soon comes.

The other day I went into a temple, and saw eight tables set in the form of the Pah-kwa, *i.e.*, eight diagrams. Each table had a sprig of willow, a prayer, and incense burning, and the priests paced round and round the tables. This method is thought to be very efficacious.

Outside the west gate is a well, at the bottom of which a dragon is said to dwell. In times of drought the water is baled out, in the hope that the dragon, feeling dry and thirsty, will soon send rain. If this means does not succeed, a tiger's head is taken from the magistrate's *ya-men* to a dragon well three miles from the city, and lowered to the bottom to frighten the dragon. When rain falls the tiger's head is drawn up again.

This city is about 5,000 feet above the sea-level, and is surrounded by hills. The rice-fields are entirely dependent upon rain for water. On account of the drought this summer, the governor forbade the slaughter of animals, and also the sale of fish and fowls. He ordered general prayer to the dragon god for rain, and prayers written on yellow paper, willow wreaths, and burning incense were to be seen outside every house and shop. For many days the south gate was closed, with the idea of keeping out the hot air generated in the south, lest it should dry up the water within the city. On July 26th there was a review of the troops, and much firing from the city walls, to bring down rain; but the clouds passed by, and no rain fell. The streets were paraded for many days by two willow dragons, about thirty feet long, carried by almost naked men, who were freely drenched with cold water as they passed along. Three or four youths, with painted faces and gaudy dresses; sometimes a boy, coloured and dressed up, borne in a chair by four men; and soldiers, beating drums and gongs, escorted the dragons. On one day I saw the first and second mandarins following such a procession; at other times I have seen their regalia carried round. Very often a dog was carried by two men through the streets, in order to move Heaven.

Lately we have had two good falls of rain, which are believed to have come in answer to the prayers of some prisoners. On July 21st the governor offered to a scholar in prison a pardon and office if he could, by prayer, obtain rain by noon of July 22nd. Within twelve hours of the appointed time there was a fall of three inches. Not only did the governor keep his word with the scholar, but he liberated nineteen other prisoners. From July 22nd to August 28th no rain fell. Various methods were used, but in vain. The price of rice was raised sixty per cent. A short time previous to this date eight men were condemned to be decapitated for stealing 1,000 ounces of opium. They were offered a free pardon if they prayed and obtained rain within three days. Two prayed, and one and a half inches of rain fell on the second day. They were liberated, and the governor gave each of them a few ounces of silver. On the day following all the officials at daybreak offered a pig and a sheep, in each of the temples, as a thank-offering.

I trust these facts will lead some to pray for those who sit in darkness. These superstitious notions are very deeply rooted, and only the HOLY GHOST, through the word of truth, can remove them.

CHINA'S MILLIONS.



CHINESE GENTLEMAN.

The Sacred Edict.

WE THINK our readers will be interested in the following notes, which first appeared in a letter from a correspondent in the *North China Herald*. The SACRED EDICT is in many places periodically read to the people by order of the authorities, and has great weight with all classes.

I.—As to the edict itself. . . . It is a general declaration of the articles of faith, political rather than religious, promulgated by one of the founders of the present dynasty, accompanied by a series of explanations thereof by his successor, answering to our book of homilies, and although incidentally the Christian religion as preached by the Roman Catholic priesthood is just touched on, it is so lightly glanced at that unless you took up the book with the sole view of seeing what it said of foreigners, you would not notice it.

When the original edict was promulgated, although by means of internal divisions and their superior military organisation, the Tartars had obtained command of China

as a conquered country, their rule was by no means assured, and it was necessary to render the maintenance of their position possible, that they should obtain the goodwill of the people, and satisfy them that their sway was for the general advantage.

In addition, therefore, to the charter they had solemnly agreed to maintain, assuring the Chinese that their ancient faith should be respected, and their cherished constitution maintained, a more specific declaration of the principles of the new dynasty was necessary, showing all that they merely came to replace the corrupt rulers who had brought the country to ruin, and hoped for continuance by the carrying out of those principles which,

approved by the sense of centuries, the people held to be the Word of God.

The first care, therefore, of the founders of the Manchu dynasty, seems to have been to make themselves acquainted with the works regarded by the Chinese as having Divine authority; and their chief anxiety, when, as far as might be, they had mastered them, to convince the people that they came but as the upholders and exponents of those Divine commands, and not as the introducers of new and foreign doctrines.

The first article, therefore, of the formulary in which the principles and faith of the dynasty is declared, is that the maintenance of society depends on due importance being given to the duties of piety and love—not piety in the sense of outward service of a deity, or love with the restricted meaning we have got to use it in—but piety in the sense of knowing that we are but part of a greater whole, that the world was not made for us individually, but that we have duties to those who went before us, whose work we continue, and in continuing which we shall be carried on by the generations who succeed us; and while that we forward the flow of the stream of life, we are, at the same time, to join in loving sympathy with those beside us, and give the flood breadth as well as length and more continuance.

No better means could have been found of re-assuring the frightened nation than such a declaration, for it was the essence of the teaching of their ancient sages, and hearing it, they would be satisfied that the main principle, at least, of their religion was recognised and upheld.

The second article seems included in the first, when rightly understood; but as we have found that although our Lord could compress the Ten Commandments into two, and the Apostle subsequently into one, there is still advantage in the old division, so the general principle of the first is enforced and brought home by the second.

II.—The family is the father of the state. Where the duties to your family are fully carried out, there, and there only, will there be eternal peace.

The third carries this on to wider application, as does the parable in our Gospel of the man who fell among thieves.

It is not only he who lives on the same street that is our neighbour; not only he who bears the same name that is our relative.

III.—Be kindly to those around you, and the quarrels and contentions which have brought the state to ruin will be avoided.

The world—for the Chinese knew none beyond the empire—the world is one; and in injuring any part thereof you weaken and destroy the whole, yourself included.

So much for morality. The emperor had now to declare himself on the subject of political economy.

IV.—Remember that we owe our life and comfort to agriculture and sericulture, and let both be held in due respect.

The husbandman is but a clod, but without his labour we should starve; and but for the manufacturer we scoff at, we should be but naked savages. To both, therefore, we are far more indebted than to those who minister to our luxury or taste.

And if the products of the industry of our laborious hours are to suffice our needs, care and economy are needful; therefore,

V.—Let economy be the rule of life.

Next came the crucial text of the new system. The Chinese were devoted to their school-boards, and felt that if the system of competitive examination were abandoned, the world must forthwith rush headlong into chaos. Re-assuring, consequently, was the following:—

VI.—Maintain the standard of education—not of education as in modern days. It is too often misunderstood to mean the acquirement of pedantic information in regard to details; but education in the sense of the pursuit and study of the truth, and the endeavour to make it manifest in life.

So far the emperor was strictly orthodox, and had confined himself to declaring the old tenets, held ages before the Manchus were thought of, merely now promulgated in sign that the new dynasty adhered thereto; but he had by this time exhausted the native texts he had but limited time to study, and in the next article he directs himself to one of the practical difficulties of the time.

From the days of Moses and Aaron, and from long before them, superstition has been the greatest difficulty with which statesmen have had to grapple, and save when and where priestcraft and kingcraft have formed unholy alliance, rebellion in the disguise of religion has been the curse of the Government.

Nor was the period when the Sixteen Articles appeared exceptional. Innumerable priesthoods batted on the blood of the people, and by their hold on the fears and hopes of the ignorant and their own selfish dishonesty, rendered nugatory all efforts to bring the state into order; so the emperor spoke feelingly in his denunciation:—

“Crush out all strange doctrine, and give just honour to true wisdom.

“Truth is simple, and you will find it in the teachings of the sages that have come down to you, purified by the criticism of successive generations. What need, what use, to waste your money in supporting the pernicious brood who live by lies; drive them out, bury them beneath well-merited contempt.” Such is the sum of this article, and it is sad to see that Christianity as then preached had not shown itself to be different from the systems taught by the priests of Buddhism, Taoism, and innumerable other sects.

Next the emperor essays to bring home to the people the use and object of the laws—that these are but the signposts by which the true path of life is pointed out, not arbitrary enactments proceeding from the will, and for the advantage of the rulers.

VIII.—Explain the laws, that the ignorant and careless may be preserved from error.

They are but the utterance of common sense, and it is but the stupid and foolish who will fail to respect them when once brought before them.

Having thus dealt with the law, the subject of the complex system of ceremonial observances His Majesty found enforced throughout their sacred books naturally required a note, and having come to the conclusion that although possibly there was much that was obsolete, and something that was vicious therein, still that some rules of society were necessary, and that these rites which had been handed down from antiquity were thoroughly believed in, and tenaciously held by his new people, the emperor expresses himself as follows:—

IX.—Perfect manners by practice of the laws of politeness. If each does what seems best to himself without consideration for the thoughts and feelings of others, we shall be a jarring community; and in these rules, which have come down from our ancestors, we see what the world generally has agreed on as the best course to follow.

The next is a general maxim of moral import.

X.—Do your duty in that station of life in which you are placed, and general progress will be the result.

Each has his special capacity, and in carrying out the work which lies ready to our hands, the great work of the universe will be more quickly and smoothly carried out than if every one attempt to advise his neighbour or to do his work for him.

Equally important is the next :—

XI.—Instruct the young if you would keep them in the right path.

Fear may deter men, when they see the policeman watching them, from doing evil ; but it is only the knowledge of the advantage of doing right that can ensure their keeping straight, and it is only by an early education you can give them this knowledge.

The twelfth maxim speaks more from the emperor's heart. With a statesman and a soldier's hatred of litigation and the technicalities in which the lawyer's soul delights, he points out that the courts are established for the repression of wrong, and not for the elaboration and discussion of legal points :—

“Repress baseless accusations if you would perfect the state.

“A charge may be able to be technically supported, but never allow one to come up unless there be good ground for bringing it. The duty of magistrates is to diminish, not to increase litigation.”

The thirteenth seems utterly out of place among the other maxims, for it is directed to a purely temporal difficulty ; but the same objection might perhaps be levelled against some of our own Thirty-nine Articles. It is—

“Warn the people not to harbour deserters, lest they involve themselves in their crime thereby.”

The emperor was still a military ruler, and had to govern by martial law, and one of his greatest difficulties was to maintain the discipline of many and exact full military service from his followers, and this must be his excuse ; as also for the fifteenth, in which he urges the carrying out of the system of internal organisation for police purposes, and the prevention of robbery, pointing out that if the people would have perfect protection it could only be by uniting together.

XIV.—In the fourteenth maxim he enforces the duty of regular payment of the taxes, for without them the Government could not be carried on, and all attempts at evasion or resistance of the various levies must necessarily lead to the employment of force, to the great disturbance of the general harmony.

And in the sixteenth he concludes with a shaft at the feuds by which village was set against village, and family against family :

“Lay aside your feuds if you care for your lives.

“What is the result of this continual quarrelling ? You kill each other, and waste your property, but you get no nearer to a settlement of your differences.”

Such, briefly, are the Sixteen Articles published by the Emperor K'ang-hsi, one of the greatest rulers the world has seen, and the amplification of them by his son and successor, Yung-cheng, known to sinologues as the Sacred Edict.

Province of Shan-tung.



THE following letters give us tidings of the first part of the journey of Mr. Easton, Mr. and Mrs. Landale, Miss Lancaster, and Miss Kingsbury, from Che-fu to T'ai-yuen Fu, in SHAN-SI. Leaving Che-fu the first week in February, their course lay nearly due west, through Lai-chau Fu and Tsing-chau Fu (where Mr. Jones, of the Baptist Missionary Society, has stations and a very prosperous work), to Tsi-nan Fu, the capital of SHAN-TUNG. There the American Presbyterian Mission have just sustained a great loss in the removal of a truly devoted missionary, Mr. McIlvaine. Thence they would proceed in a north-west direction, into and through part of the CHIH-LI province, and then west again, across the mountains which guard SHAN-SI, on to its capital, T'ai-yuen. Misses Lancaster and Kingsbury will probably reside with Miss Horne at the girls' school-house, and while studying the language will give what help they can in the school. We hope Mrs. Landale will be able to take up the sphere of labour vacated by Miss Crickmay (who was married on February 1st, at Peking, to Mr. J. J. Turner, and has gone with him to his station in P'ing-yang Fu, a week's journey south of T'ai-yuen Fu), while Mr. Landale will doubtless find ample scope among the men of this important capital. Mr. Easton, having escorted the party, will return D.V. to Che-fu.

FROM MR. LANDALE.

Tsi-nan Fu, at Mr. Murray's. February 17th, 1881.—We arrived here safely yesterday, about 2 o'clock, and received the passport and other letters this morning, just in time. The passport has made a remarkable journey, arriving *before* it started ; it is dated first moon, 19th day—to-day is the 18th ! I suppose it is merely officialism. Many thanks for sending it on.

FROM MR. G. F. EASTON.

Tsi-nan Fu, February 16th, 1881.—We arrived here early to-day, and have much to attend to. We have really been very much blessed in this journey ; the weather during the first week was very cold, severely so, but spring has since set in in earnest, and we are having really lovely weather. I like the province much, it is beautifully

wooded, and though generally flat, it is not at all monotonous. The roads are good, the inns are good, and provisions are always forthcoming. We have found no difficulty in getting nice private rooms, and our Sundays have been spent with enjoyment. Our own two mules are doing splendidly, and the donkey holds a place of importance second to none ; I don't know what we should do without him, and feel very grateful to you for sending him after us. Our friends are all well, and seem to enjoy the journey—they speak of it as a “pic-nic.” Poor “Neddy” is in great demand ; one or other of our sisters is in the saddle for the greater part of each day, and though they often ride or walk through busy villages, or even Hien cities, but very little attention is attracted. Mr. Landale, I think, finds that he is not able to walk much, and now that the horse is lame rides a great deal with his wife in the litter. Of course we all get tired by night ; there

is a good deal to do, catering for five persons, and four animals to feed.

We attempted going north-west from Tsing-chau Fu without going to Tsi-nan Fu, but were stopped by water—swamps, lakes, etc.—so returned to this road.

We do not intend staying in Tsi-nan Fu, but getting there early to transact our business, and leaving the next day.

Mr. Jones was surprised, but *pleased* to see us; he made us a fine present of "tinned provisions." He had just learned from Tsi-nan Fu that Mr. McIlvaine had caught cold and died.

We have to go by Teh-chau, Ki-chau, and Huai-luh; there is no other road.

FROM MISS A. LANCASTER.

Village Inn, February 15th, 1881.—We have just finished tea, and I am very tired, so only write a few lines.

We hope to reach the capital to-morrow, and to post letters. You will be glad to hear that the Lord has blessed us since leaving Che-fu. We have had fine weather, health and strength, and many mercies. Last Friday we called on Mr. Jones, near Tsing-chau Fu, and received a hearty welcome from him.

There has been no snow since we left, except a little one night. We find SHAN-TUNG a splendid province—so many Hien cities, and so beautifully wooded.

FROM MISS KINGSBURY.

February 15th, 1881.—I shall just have time before going to bed to write a little note, and let you know we are getting on well.

Since starting from Che-fu we have had most lovely

weather, and everything has been in our favour; every night we have found comfortable inns, and been able to thoroughly enjoy our night's rest after travelling all day. Our Heavenly Father has been good to us. He is daily, hourly answering prayers of loved ones on our behalf. If you saw us now I am sure you would say this journey is doing us all good. We are enjoying this mode of travelling; it is quite new to us. The litter is most comfortable, and the mules go capitally. Miss Lancaster and I take turns in riding on the donkey. The journey is full of variety. We spend some of the time in the litter, some in walking, and some in riding on the donkey. To-day it has been very windy, and the dust has been terrible. We looked nice figures when we got to our destination for the night, but after a good wash feel very respectable! Mr. Easton does everything in his power for our comfort. I am afraid at night he does not come off so comfortably for sleeping as we do. To-morrow we expect to get to the capital, so we shall have to be up very early and start, if possible, long before daylight.

Each Sunday since leaving has been quiet and a very happy one. About the time of usual service a chapter from the Bible was read, and one of Mr. Spurgeon's sermons. Last Sunday the text was "Thanks be unto God for His unspeakable gift." Although we could not meet in any public place of worship, and we were a very small company, yet I can say I experienced the presence of my Saviour in a very special manner. It is indeed a joy to know He is as much with His disciples in one place as another, whether it be an inn or elsewhere, it is His house because He is there. God says, "My presence shall go with you," and all through our journey we have felt that He has been with us.

And who is my Neighbour?

BY MR. W. L. ELLISTON, OF P'ING-YANG FU, SHAN-SI.

IN a somewhat rickety cottage in the village of Sai-tsun lives a cripple, about forty years of age. His few wants are supplied by the produce of a few acres of land which his son cultivates for him. For many years he studied the native religious books, and at last arrived at the melancholy conclusion, that owing to his illness and comparative poverty, it will be impossible for him to perform the number of virtuous deeds required to admit him into heaven. Desirous to do right, he still is without hope. I have seen no idols in his rooms, but outside the door, on a shelf, stand two tablets dedicated respectively to the heaven-god and earth-god. Incense dishes are placed before the tablets. He has lately come in contact with Christian books and Christian people. He seems willing to learn the way of life, but there is no one in his village who can teach him, and he is unable to come into the city to hear. He suffers from a kind of leprosy which will probably soon terminate his life.

Another man known to me is Mr. Ch'en, who a few years ago held office in the yamen of a district mandarin. Realising to some extent the value of "a peace above all earthly dignities, a still and quiet conscience," and feeling uneasy about certain little matters of business he had to transact, he threw up his position and retired to his house in this city (P'ing-yang Fu). He lives now with his family upon the produce of a little land and the remuneration for very occasional pieces of business. His first wife has been dead some years, and her place is now filled by one

who would be more appropriately styled "vixen." His eldest son, who has business at Peking, returned home this summer, after several years of absence, to spend a few weeks with his father. The second wife became very angry at seeing attention paid to the new-comer which she thought due to her sons alone. Flying into a rage, as she frequently does, she abused every one around her, tore down the paper windows, overturned tables and chairs, and set about breaking up the crockery. This helpmeet shows a decided opposition to her husband's acceptance of the Gospel, and when the other day he summoned up courage to put away his idols, he was met by a similar demonstration. But he takes it as patiently as he may, and still hopes for the conversion of his terrible wife.

An old woman, blind, feeble, and destitute, lives in a poor dilapidated cottage near the north gate. One of the inscrutable mysteries that sometimes perplex me is, how she manages to live. I should think death would be the most welcome visitor that could cross her threshold. In her old age and poverty she has no one to look to but the neighbours, who, for the most part, "let her be." There is no one to tend her kindly, and no one to *feel* sympathy with her. With dishevelled hair and tattered clothes she looks hardly human; and yet, is she not really a sister-woman of every lady in England?

During the famine a little girl was sold for 8s. 4d., to provide food for her widowed mother. Things have now

improved, the value of every kind of property has risen, and early this year she was re-sold to a son of the mandarin temporarily stationed here, at a profit of 12s. 6d. A permanent appointment of the mandarin has just been made, and the little girl (aged thirteen) is carried away from her mother and friends to be, not only a stranger, *but a slave* in a strange part of the country.

A little boy, eight years old, was taken by relatives away from his home in Cheh-kiang province. After a few years he was left to carry out his own plans with his own resources, and he has since been moving from place to place, without friends and without funds. Last year he received letters from his father (aged fifty-nine) asking him to come home, and he accordingly started with a little money given him by those with whom he lived last. Fifteen days after starting his money was exhausted, and he was still 600 or 700 miles from home. He has met with missionaries at I-chang, and knows something of truth. Far away from his earthly home, he is also unable yet to look forward to a heavenly home.

Wong Shen-er was the son of well-to-do parents, but his father, alas! was an opium-smoker. This boy, when quite little, was sleeping very near to the opium lamp, and his clothes having caught fire he was badly burnt. He partially recovered from the accident, but his arm from shoulder to elbow has become united to his body, and his neck is badly drawn. The verdict of two foreign doctors is that there is no means of benefiting him very much now. Two years ago his father died, his brother declined all responsibility, and he was thrown on his own resources in the midst of a famine-stricken people. He found his

way to the missionaries, entered the mission school, and became a Christian. He is now fourteen years of age, and desires to become a preacher of the Gospel.

Here they are, neighbours having a real existence in the flesh—not merely in the imagination. They are representatives of many more, whose vague longing for something to comfort them amidst their troubles is daily heard by Him whom they know not. Yes, HE hears; and when He hears, He calls His servants to their aid. It may be that He is calling you now. How do you feel when you read of a certain priest and a Levite who passed by on the other side? What sort of remarks do you make when you read of old misers who hoard up their treasures while multitudes round them are starving? And how, think you, does our Father look upon the way many are dealing with the treasure He has given them? The Saviour has not ceased to love the world; He has not repeated what He said about doing it, or not doing it, to one of the least of these. You know the grace of the LORD JESUS, how, though He was rich, yet for our sakes He became poor, that we, through His poverty, might be rich. Those words, "Go thou and do likewise," were your Master's words. It is not *every one* who is called to the mission field, but is there *any one* who is called to *forget* the heathen? Consider it carefully; do what you can. Pray for these neighbours, love them for the sake of JESUS, and if you can, come and help them, come. That coronation-day we all look forward to will be the brighter for every little deed of love rendered to the Lord's loved ones.

Visit to Ch'ung-k'ing, Si-ch'uen Province.

FROM THE DIARY OF MR. HENRY SOLTAU.

CH'UNG-K'ING FU has been called the "Liver-pool" of western China. Approaching it from Su-chau Fu, you suddenly come upon a city set upon a hill, surrounded by a substantial stone wall, with battlements and parapets. This wall is built on the edge of a cliff for some distance along the bank of the river, on the left bank of which the city is situated.

Long lines of boats and junks are found along the bank, extending for a great distance. On arriving, we sent our servant to find out the "Ie-su T'ang," or "Jesus Hall," where our missionaries reside and preach the Gospel. After some time he returned accompanied by Mr. S. Clarke. Entering our boat, Mr. C. saluted us with the well-known words, "Kong hsi!" "All hail!" Finding we were in English clothes, it was decided that we should take chairs, and not walk through the town. In a short time three chairs were brought, and we stepped backwards into them. My first experience of chair-riding did not commend such a means of locomotion to me—the more so as we had to ascend some steep steps and go round some narrow ledges as we entered the city. The chair is supported on bamboos, and carried on the shoulders of two men. At one moment you are reclining at an angle of forty-five degrees, and then you descend a steep gradient, and have to hold on with both hands to keep from being landed on the back of the first bearer. Added to this the bamboos are so long and springy you feel sea-sick with the motion. Part of the city is built on a level space, and the rest on four hills. The streets are narrow and exceedingly dirty, the most offensive smells greeting one at every corner. We passed

through long narrow streets containing good shops and well-dressed shopmen, very different from any places we have hitherto visited.

The streets of Ch'ung-k'ing are irregularly built, and the city itself is also of an irregular shape, so that it is a long time before a foreigner can find his way about. A ride of some twenty minutes brought us to a narrow lane, in which we stopped outside a large door. Entering, we found a small open passage, and on the left a hall opening into it; in this place the Sunday afternoon preaching service is held. A doorway leads from this into a square yard, on three sides of which are rooms. Here we met Mr. Riley coming to greet us, and Mr. Wilson, of the National Bible Society of Scotland. Mr. and Mrs. Nicoll were from home for a little change, as both have been ill recently.

On the left of the quadrangle we entered the dining-room, a narrow place with earth floor. From this a door leads on the right into Mr. Nicoll's study and dispensary. The room on the left of the dining-room is the sitting-room of Mr. and Mrs. Nicoll, a more cheerful little place, with its American organ and American stove. The room above this is their bedroom.

The large room facing you as you enter the quadrangle from outside, and which is situated on the top of two or three stone steps, is the great hall. It is furnished with ponderous wooden chairs of Chinese make, a table, and some forms. Its floor is of earth, somewhat chilly at this time of year. Doors on the right hand and left lead to other small rooms, in some of which are stores of tracts, Bibles, etc., servants' and evangelists' apartments. On

the left is the kitchen, lumber-room, etc., and above, three rooms used as bedrooms when the season is such that the tiled roof is tolerably cool. Many branches of the Church of Christ are represented in this building, which might be called Evangelical Alliance Hall. We find Mr. Riley's room next to Mr. Wilson's, of the National Bible Society of Scotland. Below you may see a Chinaman in the employ of the American Bible Society, who came from Mr. John's church in Han-kow, London Missionary Society. An elderly man who has been a Christian sixteen years, a Wesleyan, is the representative of the British and Foreign Bible Society. Another old man, who acts as evangelist here, was converted through the American Presbyterian missionaries at Canton. His son, who likewise was led to Christ by their instrumentality, is Mr. Riley's teacher and evangelist, a bright young fellow.

Over the way, opposite the dining-room, we find another set of rooms. A central place corresponding to the dining-room is a schoolroom for some lads who keep the place alive by their daily recitation of Chinese books. A room on the left of this is Mr. Clarke's bedroom and study.

February 24th.—The order of this household is as follows:—At 8.30 all meet for breakfast, a substantial meal, much like one gets at home, save that milk and butter are missing. The beef and mutton here are excellent.

A little while after breakfast, all the household meet in the guest-hall for Chinese prayers. The women sit on one side, and the men occupy the rest of the hall. The brethren take it in turns in conducting prayers, which commence by the singing of a hymn in which all join.

Having five or six good foreign voices, it is possible to keep the tune in the right key, although the force of native voices is rather directed towards shouting in other keys. If the Christians do not sing with the accuracy of an English choir, they at any rate seek to praise the Lord with all their might, some of them straining every fibre to give forth a good body of sound. After the hymn, the brother conducting the service gives out a chapter to be read round verse by verse. If any are at a loss to know a word, plenty of helpers are at hand to instruct him. An exposition then follows, and after prayer all separate. Any strangers who may be present are conversed with, and any who have come for medicine are attended to by Mr. Nicoll.

The time of the brethren is occupied in study and in speaking to the visitors who are dropping in, more or less, all day.

Mrs. Nicoll, after attending to household duties, is busy continually with Chinese women, who come to see her and invite her to their houses. She has also a little baby to attend to, which she has adopted, a poor little Chinese girl, left by the roadside one day, whom no one would take pity on. Besides the child, she has the daughter of her Chinese female teacher, who is about twelve years of age, and whom she has partially adopted. She is a pleasing-looking child, apparently very fond of Mrs. Nicoll, and gets on well. With stentorian voice you may hear her of a morning learning her lesson, so many verses in the Bible. She can sing and play on the organ "Jesus loves me, this I know." Her mother is a well-educated woman, who can read and quote the Chinese classics. One servant completes the female portion of the household.

About 1 o'clock all dine—Mrs. Nicoll, however, taking her dinner with the little maiden in an adjoining room. At 6 o'clock all meet for tea, after which Chinese prayers are again held in the guest-hall.

Friday, 25th.—I took a long walk through the city with Mr. Riley. The houses are built close together, and every inch of room is occupied, the streets being as narrow as possible. We saw some excellent shops, many foreign

clocks, watches, and lamps being exposed for sale. The drapers' shops were made attractive by the display of richly-coloured hanks of silk. Confectioners and grocers also have good establishments here. Chairs are incessantly being carried hither and thither, and the pedestrian has to keep a sharp look-out lest his eyes be knocked in, or his hat knocked off.

We went to the busy T'ai-ping gate of the city, which is approached from the river by a handsome flight of steps. Here we saw lines of boats along the Yang-tsi, and the banks of the tributary stream that here joins that river. Huge bales of cotton that were carried by one or two men almost blocked up the thoroughfare. We noticed many shops containing beautiful china, also stone and other ornaments; braziers', coffin-makers', ironworkers', pork and meat butchers' shops abounded. The streets were full of orange-sellers and pedlars hawking drapery goods.

Some grand temples are to be seen here. The Roman Catholics have a chapel, mission-house, and a large amount of valuable property. We visited the city wall at its nearest point to the house. There is a good walk along it for some distance. Outside the city the hills are filled with graves, and there are some pretty little walled enclosures, with towers and square pits in the gardens enclosed. These are places for burning papers which have been written on, and paper money as offerings. The Chinese never throw away any paper that has any letters upon it, considering it to be almost sacred.

In the evening we had a very happy prayer-meeting together, and felt much refreshed by fellowship at the mercy-seat.

Saturday, 26th.—This evening we attended the Chinese prayer-meeting, which was an interesting gathering. About twenty or more were present including ourselves.

Mr. Nicoll gave out a hymn, engaged in prayer, and read and expounded part of John xi., and two Chinese brethren prayed. Another hymn having been sung, time was given for any brother to make any remarks. One rose and asked prayer for a man in whom he was interested, whom he feared might after all reject the Gospel, though at one time he seemed on the point of accepting it. Mr. Stevenson prayed, and after a few verses had been sung, I said a few words, Mr. Stevenson interpreting, as I have not yet courage to speak publicly in Chinese. Mr. Nicoll then asked prayer for us on our journey, which was taken up by the old brother from Canton, and by the Wesleyan brother from Hankow. The doxology brought the meeting to a close. Mr. Stevenson asked all the native Christians to stand up. Five arose, viz., the two men from Canton (who are by birth from Si-ch'uen), the Wesleyan and London Missionary Societies' converts from Hankow, and one of the two converts baptized here by Mr. Nicoll, a very good fellow, one of the servants in the house. The other convert was unable to be present through sickness.

Sunday, 27th.—This was a very happy day. While we were at breakfast the natives held a prayer-meeting. At 11 o'clock we all assembled in the guest-hall, which was soon filled to overflowing, several men and women being accommodated with seats in the quadrangle. It was a cheering sight to see this attentive congregation of at least fifty or sixty persons listening with quiet interest to the service. Mr. Stevenson was asked to take charge of the meeting, and was much delighted to find himself once more face to face with an intelligent and well-behaved Chinese audience.

After singing a hymn, he asked one of the Christian natives to read John iv., and then prayed. Another hymn, and Mr. Stevenson gave an address which was attentively followed. A hymn and prayer closed the meeting. I was much struck with the number of women present, all of whom remained to the close, and afterwards, when the



CH'UNG-K'ING.

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men had left, had a service by themselves, with Mrs. Nicoll and the old Cantonese Christian.

This work among the women is a most important portion of the mission here. They pay great respect to Mrs. Nicoll, and really seem to have an affection for her, while she herself is deeply interested in them, finding more work to do than she can compass. I could not help feeling what an honour I should regard it had I one of my own sisters labouring in such a field as this.

Mrs. Nicoll has access to the houses of the rich and poor. Some of the women I have seen here have been dressed in the most handsomely embroidered silks and satins, and come in chairs. Mrs. Nicoll has been to one feast since we have been here. Those who invite her will take no refusal. She eats with chopsticks on these occasions, but only a very little, as snails, bird-nests, shark fins, and all such kinds of food are not as yet considered great delicacies by her.

When at this feast a young bride came home, handsomely dressed, and decked out with artificial flowers. All her presents followed. I asked Mrs. Nicoll what the people talked about among themselves on these occasions. She said that after the feasting is over they retire into side rooms and discuss the quality, price, and beauty of their silks, satins, ornaments, and shoes, etc. She interests them in higher things, and sings hymns to them in Chinese and English, and seeks to impress upon them some truths about Jesus and His love.

And she is the *only lady* in all the province of twenty-one million people!—the first Christian woman that has ever lived and worked among the women of Si-ch'uen!

Mrs. Nicoll is also able to help the women with a few medicines, and Mr. Nicoll is quietly getting quite a practice here with the few medicines he has been able to purchase.

This wide-open door, these thousands of souls, and only three brethren and one sister beside the Bible Society's agents! Place one hundred men here, and they would soon be all occupying important towns in this province and northern Yun-nan.

But to return to my account of Sunday. After dinner, public service was held in the front preaching-hall. The organ was brought out and played by Mr. S. Clarke. Very soon a large number had gathered, all the seats being filled, and others standing outside. The pedlar was there with his boxes of silks, ornaments, etc.; the orange-man with a basket full of fruit, and many strollers who had been attracted by the sound of the music. A good proportion of the audience were women.

Mr. Nicoll gave out a hymn, and prayed. After another hymn, one of the evangelists read a chapter, and Mr. Nicoll gave an earnest and simple address. He was followed by the young evangelist from Canton. After another hymn the meeting was dismissed. Many went out and several more came in, and Mr. Stevenson spoke to them. He was followed by the old Canton evangelist, and then by the convert who was absent last night, and whose address was, Mr. Stevenson said, the best of all. He works with his hands, and preaches during his leisure. A Sunday-school was subsequently held.

After tea, the natives had a meeting by themselves, and we had a very profitable meeting for remembering the Lord's death in the breaking of bread. To us, who have been for so long a time alone, this was a happy time, full of blessing. We have felt much grieved to see Mr. Nicoll looking so ill and weak. He needs a change. When they went into the country for rest a short time since they were unable to get any privacy. Crowds came about them whenever they walked out, and so the desired rest was not obtained.

The little circle here is a very happy one, and we have much enjoyed our pleasant visit of a week in this city. Mrs. Nicoll made all the party thoroughly comfortable, being an excellent manager.

We have received the greatest kindness from all, and shall ever retain a deep affection for this the most westerly mission station on the Yang-tsi-kiang. Pray much for this place, and for a good house and chapel, which are both greatly needed.

The Better Action of Missions.

(Address by the Rev. William Anderson, of Reading, at the Baptist Missionary Society's Meeting.)

WE are accustomed at meetings like this to consider what the Christian Church has done in the past for missions; great names are recounted, and great enterprises are glowingly dwelt upon, until, as from an encompassing cloud, incitement and inspiration come upon us. Perhaps not with the halo of historic deeds, but fresh and fragrant from living lips comes the story, from brethren who have had a brief furlough from their life labour, of what the Christian Church is doing just now for missions. Italy is being stirred by the energetic life and pathetic death of our representatives; Africa before it opens its interior to us would give fresh emphasis to the Divine declaration, "He that believeth shall not make haste;" China and Japan make us tremble lest our few lone tapers should be extinguished in the surrounding darkness; India retains and augments the heroic prestige of the past; and as we hear of old stations sufficiently sustained and new fields opened up, we are led to say, "God hath done great things for us whereof we are glad."

Sometimes the lips of eloquence grow prophetic and paint to us the period when

THE CHURCH SHALL DO ALL IT OUGHT FOR MISSIONS;

when indifference in this matter shall have passed away;

when ignorance shall give place to intelligence; when giving shall enter into the realm of self-sacrifice, when the treasury of the mission shall be filled; when our sons and daughters shall eagerly volunteer to this work, saying, "Here am I, send me." In meetings like these we delight to dilate on what the Church has done for missions, what the Church is doing now for missions, and what the Church in the illuminated future ought to do for missions.

VALUE OF MISSIONS TO THE CHURCH.

There is an opposite but not antagonistic problem of this great question, namely, what missions do for the Christian Church. We are apt to think that the beneficence is all on one side. It would not, I think, be difficult to prove that *the Christian Church is more indebted to missions, than missions are to the Christian Church.* We speak of what we do as churches and denominations for the mission cause; but do we think also of what we get in return? We tabulate, and wisely, men and money devoted to the mission, because to-day we push into equal prominence all those ennobling influences that come back to us from the work in which we are thus engaged. By your permission and indulgence, I shall venture to-night to glance at this less regarded aspect of the question.

MISSIONS ENNOBLING TO THE CHURCH.

And let me first say that missions ennoble the Christian Church by a lofty ideal. "Go ye into all the world, and preach the Gospel to every creature." "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." The individual life owes very much to this ideal, both as to attainment and as to form. That ideal may be drawn from the great departed; that ideal may be the peerless, perfect Emmanuel. In some rare cases men create their own ideal: their capacity and desire gives shape to their anticipations, these dyed in the rich hues of imagination become tangible realities at which they aim. If there is to be growth, development, and progress, the nature must have an ideal grander than itself. An ideal is like a companion superior spirit. It nerves the man in his weakness; it breaks through his despondency with radiant hopefulness; it inspirits him when he is tempted to turn back. Plato had one of those half-inspired conceptions that sometimes come to the human mind of a universal republic; Alexander's dream was a kind of unintentioned and mournful presentation of glorious prophecy; but in the case of Christian missions Plato's vision becomes a tangible reality, and Alexander's evil dream becomes a realisable fact. It may be said, roughly speaking, that nations have their ideals. Duty, glory, liberty, conquest may, generally speaking, be called the ideals in many of the great nations to-day; and, as far as that ideal forces a nation, it makes its history.

HAS THE CHRISTIAN CHURCH AN IDEAL?

Judaism was local and national because it was a process and a development; Christianity is a result of completion; Christianity has for its Lord the Son of Man, the Redeemer of mankind, the "Light of the world." The supreme imperialism is the genius of Christianity; it wants to make earth a temple and mankind a holy priesthood. When the Christian Church becomes dull and sinks into supine inactivity, the noble ideal, like the eagle, stirs its nest and flutters over it, "Go ye into all the world." When the heart of the Christian Church sickens and she begins to cry, "Why are His chariots so long in coming?" "One day is with the Lord as a thousand years, and a thousand years as one day." God will take the sweep of the centuries to show how "the worm Jacob" shall "thresh the mountains," and how the stone cut without hands shall fill the whole earth.

All the vitality and vigour, the internal purity and external aggressiveness that we owe to the ideal missions have given to us, no one can estimate; but if an ideal ennobles, then the missionary cause has ennobled in part the Christian Church at home.

MISSIONS DEVELOP THE CHURCH'S RESOURCES.

Missions develop the resources of the Church in regard to Divine help. The very idea of missions is born with prayer. If we find it difficult to touch hearts when the intellect is replete with Christian knowledge, how much more difficult when the very elements of truth and morality have to be patiently instilled into the mind. If we find it difficult to deal with the subtle doubts of a truth seeker, how much more difficult to deal with one entrenched behind a hoary superstition and engrained in habits of idolatry and of sin? If we could not fall back on Divine Omnipotence, if we did not realise the support and constraint of Divine love, missions would have to be given up as a brilliant Utopian dream. Prayer never reaches so sublime a point as when it cries to Almighty God to embosom in His mercy a wandering world.

Missions develop the resources of the Church as heroic lives, great eras, occasions, and movements develop great men. Great exigencies give birth to great endeavour.

Without the opportunity, Luther's words that were half battles might never have been spoken; without the circumstances that lent plastic opportunity, England's uncrowned king might not have been known beyond his native country. Just as the spring, with its balmy atmosphere, lures forth vegetation, opportunity develops heroic lives. Who would have thought that in the secularly sensitive Puritan such heroism was latent? Had we not had abundant proof, how could we have known that beneath the fair, sweet face of our young African mission such heroism, such courage and perseverance lay? Missions have developed heroic lives. In the quiet walks of daily duty missions have felt the burden of the world's need. Whilst conscious of their own unworthiness, they have been compelled to surrender themselves to the need, and time would fail to tell, not only the galaxy connected with the Baptist Missionary Society of heroic lives but—thank God, we have no monopoly in this—the great number of all societies that have been developed by this cause.

Missions, again, develop the many resources of the Church. There are not wanting still widows who put

THEIR WHOLE LIVING INTO THIS TREASURY;

there are still to be found wealthy stewards, who say of their princely gifts, "Of Thine own have we given Thee." No local and internal cause could have developed the truth of God, the Divine help, the heroic lives, the money resources of the Church, as this great missionary enterprise has done.

MISSIONS FOSTER CHRISTIAN COMPASSION.

Missions, again, educe and broaden and make Christ-like the sympathy of the Christian Church. Men and women whom we have never seen, thousands of miles away, aliens in race and religion, speaking other tongues than our own, looking upon us with suspicion, and perhaps treating us with hostility—that we should think of these, that we should pray for these, that we should love these, that we should give our children for these, is to rise up into sympathy with the heart and mind of that God who causes His rain and His sun to come upon the evil and upon the good, upon the just and the unjust. Christ exchanged the worshipping angels for the captious crowds, the throne for the manger, the unutterable repose of eternity for the chequered pilgrimage of time, the beatific life for the painful death; and in this great enterprise we have fellowship with the advent, the life and the death of the great Son of God.

MISSIONS DEVELOP BROTHERLY LOVE.

Missions develop, again, the union of the various sections of the Christian Church. Our attempts at home at union make us, according to our mood, either merry, or sad; or cynical. On certain occasions, and on certain platforms, it becomes the proper and popular thing to descant upon union. Differences are zealously sunk. Each presses the other's view so much that you wonder quietly how he can manage to hold his own, and yet with all the verbal gush men meet and pass without recognition; the gulfs of separation are as broad and the currents of feeling as strong as ever.

There is no doubt, despite what I have alluded to, that there is much frank and manly union amongst Christians in our beloved land; but between churches in the same village, in the same town, and in the same city, the tension of feeling is often strained. Between denominations of the devout, on ecclesiastical, doctrinal, or ordinance questions there is often great friction; but away in heathen lands, a common danger, a common work, a common aim fuse all the evangelical elements into one.

The Episcopalian toils beside his Congregationalist

brother ; Presbyterian joins hands with Methodist ; Baptist and Pædo-baptist are locked in love ; Calvinist and Methodist alike circle the same walls of idolatry, and the union of heathen lands, the union at the Christian horizon seems to pulse back to the centre, and we learn how to realise the 133rd Psalm in Christendom the better for seeing it exemplified in heathendom.

MISSIONS AN ANSWER TO SCEPTICISM.

Christian missions give to us our best weapons against Western scepticism. I would not undervalue—for I very highly estimate—the work of such men as our illustrious American visitor, Mr. Joseph Cook ; and yet, at the same time, men who know nothing about the subtleties of philosophy or metaphysics, who are not erudite enough to battle over the date or authorship of manuscripts, are not so helpless in the presence of scepticism as we sometimes fear. The mass of people fall back on the Baconian theory—the simple induction of facts. Changed lives are more than splendid rhetoric ; the moral wilderness blossoming as the rose is more than the keenest shafts of cynical scepticism. Are we told that Christianity is effete ? It is answer enough to point to those lands where it wins its widening way. Are we told that it has lost its power ? We have but to point to its conquests to show that the dew of His youth is upon its Leader's brow. Women disenthralled, childhood guarded, old age tended and revered, hoary systems of cruelty passing away—these are splendid apologetics before which scepticism frowns and is silent.

We are honoured to have missions pressed upon us for two or three reasons, which I will just touch on for half a moment. The traditions of the past. Napoleon pointed to the pyramids, and said to his soldiers—the excitable Celtic blood in their veins—"Forty centuries look down upon you ;" and no doubt the Celtic blood beat the faster as they thought of those centuries encompassing them. Sixty centuries look down on us. The germ of missions was in the first promise given when earth had been just blighted with sin. "The seed of the woman shall bruise the head of the serpent." That seed expanded partly in patriarchal times ; that seed expanded in Jewish times. The sweet singer cried out, "Let all the people praise Thee ; let the whole earth be filled with Thy glory" : it has broadened out in Christianity.

Brethren, sixty centuries look down upon us to-night. From Adam and Abel, all down the broadening stream that is yet to cover the whole earth, is a succession of missionary thought. Shall we be loyal to our sires ? Shall we catch and bear to greater conquests the banner they have held so firm ?

THE NEEDS OF THE HEATHEN.

Sometimes we are told of the clamouring needs of the heathen. Socially, physically, morally, spiritually, the heathen world gives out its silent eloquence of need. The Macedonian wail comes with powerful pathos to us to-night, "Come over and help us."

The most powerful plea is that of the cross of Jesus Christ. He gave Himself for the world ; He poured out His infinite *all* for mankind, and we must either doff the name "Christian," or catch the heroic spirit of Him who gives it to us. The throb of the cross, the pulse of the heart at Calvary, is "Peace on earth, goodwill toward men." Not in our temples and not in pictures, but in our heart of hearts let the cross be graven. To the plea of a glorious tradition, to the plea of the world's need, to the supreme plea of Calvary, I venture to-night to add another. You who value the ennoblement of a grand ideal, you who long to develop the hidden resources of the Christian Church, you who would make delicate and fine the fibre of Christian sympathy, you who would compre-

hend into a living union all who bear Christ's name, you who would build the noble bulwarks against scepticism—not only to be consistent with the past, not only to be pitiful to the needy, not only to be true to Calvary, but for the sake of our nobler and diviner self, as a Christian Church, let us sustain and increase our help to the great missionary enterprise.

Gan-k'ing.

Letter to a Friend, from Mr. H. Sowerby.

Gan-k'ing, February 26th, 1881.—About five weeks ago, the day before the Chinese New Year, Mr. Pearse received four Chinese into the Church by baptism—one a soldier, one an old woman, my servant, and one of the girls in the school. They have all stood well since, and we trust their example will lead others who know the truth to come forward and confess Christ, and join His people. The soldier for some time has been learning to read during his spare time, and has so witnessed for Christ in the camp as to lead two men to break off opium-smoking, and four to come to service, two of whom seem greatly interested. This soldier is one over nine others, and under one over a hundred, who again is under one over five hundred. His nine fellows went to their commander and complained of him for joining the church. Their commander would have disgraced him, but could not, so he was only threatened ; but he continued to witness for Christ, and give away tracts, books, testaments, etc., and to induce whom he could to come to the hall here. To-day the great man came to the camp ; but though he would not allow them to kill him, he ordered him to have two hundred blows, and to be sent out. He came here looking much upset, but brave and happy ; he has only what clothes he stands in, and no money. I have taken him in until Mr. Pearse's return. All who have seen him feel he is truly converted, and it is only on account of his bearing witness for Christ that he has thus suffered. To-night after prayer he seemed much comforted. I took as my subject the man born blind, who was turned out by the Jews (John ix.).

The old woman is a very bright, happy case. She cannot read, but comes through all weathers to the services, and shames some of the older members by her earnest attention. The distance takes her on her small feet quite an hour, over a very rough road. The girl in the school is the oldest, and is very happy, and continues to prove by her changed life that a real change has taken place in her heart. Her influence is felt by the younger girls for good.

My servant has withstood some temptation to cheat from a fellow-servant. He stood firm, and it was through others we heard of it ; but besides this, he is very happy and earnest. Some friends of his came to Gan-k'ing the other day, and by them he sent back some money, and also testaments and tracts of his own buying. I am so glad ; when he sent money from Hwuy-chau to his wife I used to wish he was a Christian, and would send the Word of Life too. God has answered my desires, and now the books and tracts have gone.

Mr. Pearse is just now visiting the stations, and we hear from him that some persecutions to a man who joined the church have ceased, and that he has baptized two ; there are others also who have come forward to be received.

Mrs. Pearse is not very well, but we are thankful that her health is better than last summer. Miss Wombwell, who is studying the language, gives her what help she can, and has been able to say a few words to the women after Mrs. Pearse has finished ; she also interests them by singing some of the "Songs and Solos" in Chinese. One old woman who came to see the foreign ladies, after hearing the Gospel was much impressed, and said she would be sure and come again. But how was she to remember Jesus ?—this seemed to trouble her. She was told that the Lord Jesus would help her to remember and to pray to Him. She is nearly blind, and very old.

At present we have a good attendance every day in the hall, as at the New Year the people are not very busy.

For the Young.

YOUNG CHANG.

BY MR. HORACE A. RANDLE, OF KIU-CHAU.

It has been suggested that some particulars should be gathered about young Chang, whom we will recognise as an average Chinese boy. This account will, I am sure, command a good deal of interest amongst those who are friendly to young Chang, as also amongst numbers of English boys, who will like to make his acquaintance. But to gain anything like an adequate knowledge of the home and school experience, the ins and outs, the aims and motives, the ambitions and course of his life, is *extremely difficult*; it can only be learned by much inquiry, and understood after long observation. My first letter shall be about

YOUNG CHANG AT HOME.

The birth of a baby-boy in China is a cause for great rejoicing on the part of the parents, and a matter of special congratulation on the part of the friends. The day and hour are studied, and certain horoscopic observations are made, with a view to gain a knowledge of the future course and welfare of the child. After a few days or weeks a silver cord, or twisted wire called "a long-life ring," or "a lock," is put upon its neck, which is supposed to act as a charm to preserve the child from death. When only a month old its little head is shaved all over for the first time, which is a very interesting event; friends are invited, who bring presents of money or clothes for the baby, and the day is kept as a feast.

When old enough to feed himself young Chang will have his congee (or very thin boiled rice) in a wooden basin and eat with a spoon, but at three or four years of age he will be well able to eat his rice with the chopsticks, two pieces of plain wood or bamboo that serve instead of knife and fork; they are both held between the fingers of the right hand, the one grasped tightly, and the other loosely, upon the same principle as clappers, or "niggers' bones."

Young Chang is very much indulged by his parents, and does very much as he likes until he is about seven years of age, when he is sent to school, where he comes under more restraint than at home. He goes to bed when he likes, and rises when he likes; but until he is fifteen or sixteen years of age, he prefers to go to bed early and get up early. He lives a great deal with his parents; he closely observes and quickly learns grown people's ways, so he is in many things much more old-fashioned than English boys are.

Very few Chinese fathers and mothers seem to have anything like a proper degree of influence, or exert becoming authority over their children; and although "of the hundred virtues, filial piety is the chief," and is considered the foundation of all goodness, and repeatedly instilled into young Chang's mind, yet he has not nearly the same amount of affectionate regard for his parents as is common everywhere in England. This is a natural result

of being over and unwisely indulged, and although he is sometimes chastised, it is in anger, and very rarely indeed with true authority.

Nursery rhymes are a source of great pleasure to many a young Tommy, George, or Frank in England, and so are tales calculated to stimulate them to attempt good and great things when older; but young Chang has no such boon, except, indeed, a few old stereotyped, well-worn tales, some of which are told and applied in the same way now as they were 2,000 years ago, when Confucius was a little boy. They are almost exclusively to stimulate his filial regard for his parents, and create and increase his desire for learning.

At home young Chang will often nurse the baby, buy a few things for dinner, watch the fire while cooking is going on, but more than anything else will play from morning till night with several other young Changs.

When about six or seven years of age he is sent to school for the first time, where he studies from six to eight hours a day. As there are so few boarding-schools in China, and those perhaps only in provincial capitals, we shall speak of young Chang at a day-school.

YOUNG CHANG AT SCHOOL.

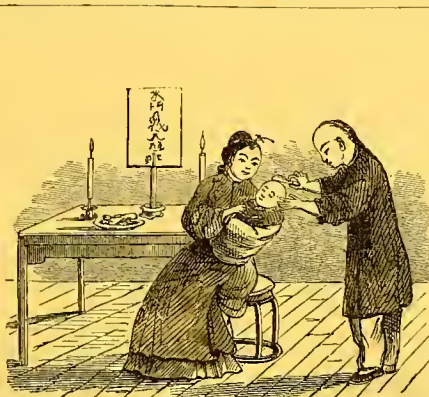
Upon entering the school, as also upon returning after the New Year's holidays, he first lights two candles and three sticks of incense; then prostrates himself eight times before a tablet of Confucius, which is often only represented by a few characters on a slip of red paper. Confucius is, in Chinese estimation, scholarship, wisdom, propriety, and righteousness embodied.

The young student brings two gilt or leadened paper ingots—for which he pays less than a halfpenny—and three sheets of paper, which are to be burned to Confucius, and are supposed to turn into money, clothes, etc., for the great sage's use in the dark land. He then makes four prostrations to the teacher or school-master.

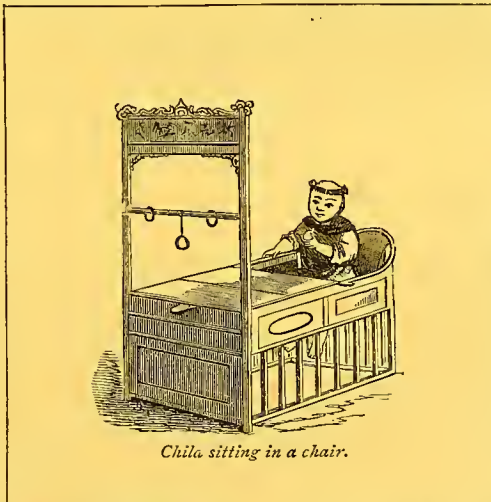
For about the first hour of school-time the boys repeat the lessons learned the previous day, and the rest of the morning they study. As watches and clocks have a very limited use at present in China, no definite time is allowed for dinner, and but very little is actually taken. Young Chang goes home just to eat his rice, then returns at once, and as such a meal takes but a few minutes, he is soon back again at his books. The first hour of the afternoon is taken up with repeating what was learned in the morning, and with writing a little.

BOOKS.

The first book put into young Chang's hands to study is the "Three-Character Manual," so called from its arrangement



Shaving a child's head when a month old.



Child sitting in a chair.

into short lines of three characters each. He would begin by learning to recognise and give the proper sound of six characters a day. The following is a rough translation of the first few lines :—

When men are born
Their nature is good ;
Naturally men are alike,
But habit makes them differ
If not instructed
Their nature will change.
The principle of learning
Must engross the whole mind.
Anciently Mencius's mother
Selected a good neighbourhood ;
As the boy would not learn,
She cut the web in her loom."

After committing the whole of this book to memory, which would take about two months, he would turn his juvenile attention to the Ts'ien-tsi Wun, or "Thousand-Characters Book." The characters are all different one from another, which is not the case with the "Three-Character

Manual." The author of this book was a mandarin of high rank under the Tsin dynasty (A.D. 265-419), who was famous for his learning and virtue. It is said he was falsely accused by some of his brother-officers, was imprisoned by the emperor, and sentenced to be beheaded the next day, when His Majesty sent him word that if he could write a book of a thousand different characters, preserving the literary style, his life would be given him. Fearing death he applied himself so diligently to the task, that in the morning the "Thousand-Characters Book" was completed. He was not only pardoned, but restored to office. The first few lines may be rendered literally thus:—

"Heaven and earth were dark blue and yellow,
The universe was vast and waste ;
The sun and moon were full and declining,
The stars were all set out in their places ;
The seas were salt, and the rivers fresh,
Fish were hidden in the water, while birds soared in the air.
The name of a sword was 'great limit,'
And a pearl was styled, 'night-light.'"

The third book usually studied is Peh-kia Sing, or the "Hundred Surnames." It is a list of not quite all the family names used by the Chinese, comprising more than one hundred in number. The most common surname is Chang, which is more frequently met with in China than Smith is in England. These two last-named books would be gone through in about two or three months each.

Young Chang then commences the Ta-hsioh, or "Great Learning," the first of the "four books," or elementary classics, which is more fit for a semi-developed philosopher than for a small boy at school. After having acquired by heart the whole of the "Great Learning" (none of which, however, would he understand), he then begins the second of the "four books," called the "Doctrine of the Mean" (or medium), which is one of the most extreme or extravagant of all the standard books of this great empire. The author, who was the grandson of Confucius, was so fascinated with the great sage, that he goes to a most

absurd and culpable extreme in praising him. When this book has been learned in the same way as the preceding ones, young Chang then studies the "Discourses of Confucius," and after that the "Works of Mencius."

PLAY.

Like most other boys, when the master's away young Chang likes to play; he has a fondness for climbing about the pillars and crossposts with which the schoolroom, in common with every Chinese house, is built—this is called rat-climbing. He will sometimes tie together two of his schoolfellows' queues, or pig-tails, or some other boy may fasten young Chang's tail to the form, desk, or door. But of all forms of play that boys are most prone to in China is gambling, to which debasing game there is strong inducement, owing to the coinage of China being so small—twenty-two brass or copper coins, each with a hole in the centre, being equal to a penny.

PUNISHMENTS.

You cannot but expect that in conformity with an unfortunate law of human nature, young Chang is occasionally naughty; old

Chang, the school-master, has therefore to resort to various kinds of punishments, of which perhaps the following are about the most common, at any rate they make a good sample :—

1. The master uses his knuckles to strike young Chang's head; this is only a light punishment.

2. A piece of wood similar to a long ruler is used to beat the hands, back, etc., of the young refractory.

3. He is sometimes placed across old Chang's knee, and beaten with a bamboo.

4. He is made to kneel on the floor for an hour or two.

5. He is made to hold water in a vessel on his head for a prolonged time, which if he spills he is whipped.



Father teaching his child to worship.

HOLIDAYS.

During the year young Chang has about two months' holiday, but only one long vacation, when about forty days are enjoyed, at the time of the Chinese New Year, which happens in our January or February. In the second native month, corresponding to our March, a holiday of three days is given, to allow young Chang to join his parents in the celebration of the feast of the tombs, when he goes (or is supposed to go) to the graves of his grandparents to burn paper, which he is taught to imagine will turn into money, garments, etc., for the use of the departed, who are, they suppose, in the dark land of spirits. Then a day called Lih-hsia, or the commencement of summer, is allowed, to which our May-day would be the nearest English equivalent. In the first week of the fifth month three days are given at the dragon-boat festival, which is a very primitive kind of regatta; this takes place about the middle of June. In the middle of the seventh month, three days for the worship of ancestors; a month later, three days for the feast of the moon; and three days more at mid-winter, in our December, are taken in turn as holidays.

Young Chang probably remains at school until he is thirteen or fourteen, when he would be apprenticed to learn some business. I hope to be able to send you by next letter some information about young Chang at play.

CHINA'S MILLIONS.

Fifteenth Anniversary of the China Inland Mission.

WE NOW have the pleasure of placing before our readers a record of the proceedings in connection with another Anniversary. Since becoming the property of the Young Men's Christian Association, Exeter Hall has undergone extensive alterations, and the Lower Room is now one of the most convenient in London for a meeting of moderate size. This consideration, and the hope that the more central position would be a convenience to many, decided us to hold our meetings there. The addresses were of more than usual interest. Lord RADSTOCK, who took part in the evening meeting, said:—

“I do not remember ever to have been present at any meeting where the speeches gave a more graphic view of life in the country in which mission-work was carried on, or gave a more deeply encouraging stimulus to those who are desiring to carry on that work.”

And those who read the speeches will, we think, concur in this opinion.

For the benefit of our friends in various parts of the world, we give a full report, and believe that few who carefully read it will think it too long. Every speaker, including both Chairmen, contributed something of real value.

Mr. HOWARD paid a warm tribute to the memory of our departed friend Major MALAN, than whom perhaps no one followed the work of the Mission with more prayerful interest. He literally abounded in prayer for its members. We well remember his warm greeting to Mr. McCarthy when Mr. McCarthy returned home after his many months' journey across China, and how he said, “I prayed for you every day while you were crossing China.” This was no solitary instance of his deep and constant interest in the work. The Lord multiply to this and every Mission many such friends!

Mr. CUST, who spoke next, expressed in no stinted terms his warm sympathy with the work of the Mission, and his appreciation of the way in which it was carried on.

If any feel it somewhat a tax to follow in detail the work of any one Mission, we would commend to them Mr. Cust's statement, that he takes in the reports of all the Missionary Societies, and is able to tell what Mission is at work in any part of Asia and Africa.

Missionary periodicals, rightly read, would furnish abundant cause for praise and prayer to all who pray, “Thy kingdom come.” For an example of this, we may refer to the record in this number of CHINA'S MILLIONS, of the fact that recently work has been commenced among the women of the province of Kan-suh, and that now, “at four separate stations, each in a different province, and all 1,500 miles or more from the sea-coast, missionary ladies are residing.” What cause for thankfulness is supplied by the fact that at length Christian work has been begun among the twenty-five millions of women and girls of these provinces in Western China! and the consideration that these eight are the only Christian female workers among such a vast population, should suggest the need for much prayer for them, and for the women among whom they labour.

Mr. SHARP spoke of the dependence of the Bible Society upon missionaries for the translation and for the circulation of the Scriptures.

Mr. SADLER dwelt upon the very important questions of “Native Agency” and “Self-support of the Native Churches.”

Mr. HILL told of his lengthened personal observation of the work in Shan-si, and of the modes of working. The friends of the Mission cannot read this speech without deep interest. A more valuable testimony to the work attempted in Shan-si could hardly be given.

Mr. WOLFE told of the weary toiling for eleven years in the province of Fuh-kien without one convert to cheer the toilers, and how in subsequent years thousands had been brought to Christ. He cheered the hearts of all present by the earnest application of the truth, that what the Lord had done in Fuh-kien He was able to do in every one of the eighteen provinces of China.

Mr. MCCARTHY referred to the need for prayer for the native Christians, especially for the native pastors, evangelists, and other helpers, and gave a sketch of the life and work of one whose death was mentioned in the Report.

Lord RADSTOCK told of his acquaintance with the work from its beginning; how its history testified to the faithfulness of God, and how it was calculated to stimulate to increased effort in His service.

While gratefully acknowledging the goodness of God in the past, we ask the prayers of all who read the report of these deeply interesting meetings, that the missionary year we have now entered upon may be one marked by great spiritual blessing and success.

We are compelled this month to omit our usual illustrations.

Meetings held in the Lower Room, Exeter Hall,

WEDNESDAY, MAY 25th, 1881.

Afternoon Meeting.

THE RIGHT HONOURABLE THE EARL OF SHAFTESBURY, K.G., Chairman.

THE meeting was opened by singing the hymn, "Sow in the morn thy seed." Prayer was offered by the Rev. PETER THOMPSON.

Mr. R. H. HILL, Honorary Secretary, then read portions of the following

REPORT.

We come together to-day, for the fifth time in fifteen years, at an anniversary of the China Inland Mission, and this time in a place where we have never before assembled. We cannot meet on new ground without a grateful reference to the place of former meetings. Hitherto our anniversaries have been held in the Mildmay Conference Hall, a place hallowed by many blessed memories. That Hall, inseparably associated with the name of the beloved William Pennefather (himself a warm friend of this Mission), was most kindly and without charge placed at our service by Captain the Hon. R. Moreton during the time that he had the direction of the work in connection with it, and since then by his successor, Mr. James E. Mathieson. To these friends, and to Mrs. Pennefather, our grateful thanks are due for much kindness shown in connection with previous anniversaries.

The reconstruction of this hall, by which a room of convenient size is provided, and its more central position, have led to our gathering here to-day; but though we meet in a new place, we rejoice that it is the home of old friends. At Aldersgate Street, for so many years the headquarters of the Young Men's Christian Association, the China Inland Mission had always a warm welcome; and in the new headquarters of the Association, its beloved President, Lord Shaftesbury, and its highly-esteemed Treasurer, Mr. George Williams, by a happy coincidence, preside at our meetings to-day.

The consideration that some account of this, our first meeting in Exeter Hall, will, in all probability, reach many who do not yet know how or why the Mission was commenced, suggests that instead of a Report limited to the proceedings of the past year, it may be well to give a few particulars concerning

THE ORIGIN AND WORK OF THE MISSION,

and to state afresh, and briefly, its object and aims.

How and why it was formed may be told in few words. About twenty years ago a missionary, broken down in health after several years of labour in China, returned home for needed rest and change. The spiritual destitution of the people of China was a burden on his heart, and before leaving he wrote to a friend in England:—

"Do you know of any earnest, devoted young men desirous of serving the Lord in China, who, not wishing for more than their expenses, would be willing to come out and labour here? Oh, for four or five such helpers! In answer to prayer the means would be found."

While on his way home it was his prayer that his return to England might be overruled for good to China, and made instrumental in raising up at least five helpers to labour in Ning-po and the province of Cheh-kiang.

The first of the five thus asked of God arrived in China in 1862, and before the end of April, 1865, four others followed. The desire grew stronger to send out more labourers. The more he pondered the spiritual destitution of China, the more heavily the burden of its need pressed upon him; and this cannot be wondered at when it is remembered that in all China, with its four hundred millions of people, there were, at that time (the beginning of 1865) only ninety-seven missionaries, or but one missionary to about four millions of the people. These missionaries, with the exception of those at Hankow, were all in the six sea-board provinces; and in these populous provinces were but as one man to about two and a half millions of the people.

This was the state of things in seven out of the eighteen provinces of China Proper, and the other eleven provinces were in a yet more deplorable condition. Throughout the whole of these eleven provinces, which contained an aggregate population of 150 millions, there was not even one resident Protestant missionary. This state of things was set forth by Mr. Hudson Taylor in a pamphlet, "China: its Spiritual Need and Claims." His heart was deeply touched, and he longed to see something more done. What he felt, and what he did in the way of practical effort, will be best told in his own words. Speaking in 1876 at a meeting held at Westminster Chapel, and referring to the number of labourers in China in 1865, he said:—

"I felt that, without interfering with the work of those existing agencies, which God was then and is still largely blessing, there was abundant room for additional effort; and not only abundant room, but a loud call for it. And recognising that God means what He says—that He loves to hear and answer prayer—I was led, after a good deal of prayerful conference with some friends interested in China, to sketch out the plan of the China Inland Mission, and to attempt its formation, and not without success.

"There was a little difficulty attending it. I was very anxious that what we did should not appear for a moment to conflict with the work of any of the older societies; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been no gain to China or to the cause of God; but that we should have such a method of working given to us as should draw out fresh labourers who, probably, would not go otherwise; and should open fresh channels of pecuniary aid which otherwise, perhaps, would not be touched. After a good deal of thought and prayer, I was led, in addresses on China, to lay the needs of China before the hearts of God's children as I was able, in England and Scotland and Ireland, and to make it known that I should be glad to enter into correspondence with any persons who felt desirous to go out to labour in an evangelical and un-denominational mission in China, and who were prepared to go out without guaranteed support. For having no single denomination at our back, and being anxious not to interfere with existing channels of communication, I felt it best just to leave one's self open to receive such remittances through the post as God might lay on the hearts of His children to send; in this way interfering with no collections made in places of worship, nor with any collections made in other ways."

A large number of persons offered for work in China, of whom some fifteen or sixteen were considered suitable and accepted. For the outfit and passage of so many a considerable sum of money was needed. Prayer was offered for this. In less than six weeks—viz., from Feb. 6th to March 12th, £1,774 5s. 11d. was received; and on May 26th, 1866, Mr. and Mrs. Hudson Taylor, with fourteen missionaries, sailed for China. The China Inland Mission was thus formally inaugurated, though its present excellent senior missionary, Mr. Meadows, had gone out in 1862, and had been followed by others in 1865.

Thus it was that the work of the Mission was begun;

not—and this we would most emphatically reiterate—not to interfere in the least degree with other missionary agencies, nor to divert a single sixpence from the funds of any other mission, but because of the overwhelming necessity for some further effort to spread the knowledge of the Gospel among the unevangelized millions of China; and with the definite and avowed purpose of planting missionaries in each of the eleven provinces in which there were then no Protestant missionaries.

The work thus begun has been continued on the same lines, viz., no guarantee of income to missionaries; no restriction as to denomination of those accepted for missionary labour, if only they were sound in doctrine, and gave evidence of being called to, and qualified for the work; and without collections, or personal solicitation of money.

WHAT HAS BEEN THE RESULT?

Let the result be marked with devoutest thanksgiving. The *four* or *five* helpers humbly asked for in 1860 have been many times multiplied. Mr. Meadows, the first to go, has been followed by more than a hundred. An examination of the record shows that the total number who have gone out in connection with the Mission is a hundred and twelve, besides eleven wives of missionaries. Of these some have retired from the work, through failure of health, or changed views, or to join other work, and one or two who proved unsuitable have been dismissed. George Duncan, John Robert Sell, Emily Blatchley, Edward Fishe, and Wm. McCarthy, rest from their labours. Several wives of missionaries have also been called to their rest; and among these Maria, the first wife of Mr. Hudson Taylor, a lady singularly qualified by soundness of judgment, untiring missionary zeal, thoughtful consideration for all engaged in the work, and by many rare gifts, to render service of incalculable value in the early years of the Mission. She died in 1870; but by all who knew her, her memory is lovingly cherished to this day.

The number of missionaries at the present time in connection with the Mission is seventy-two, besides twenty-nine wives of missionaries, many of whom went out as single ladies for mission work, and are still rendering valuable service, but are not counted in the above number of missionaries.

CONVERTS.

The work done by all these labourers has not been in vain. By the blessing of God upon their labours more than a thousand Chinese have professed faith in Christ, and have been received by baptism. Of these about one hundred are now at work as helpers, and are occupying useful positions as pastors, evangelists, colporteurs, Bible-women, etc.

The result, however, must not be estimated simply by the number of those who have been brought to Christ; the work has been, to a large extent, pioneering and preliminary. The Gospel message has been preached in missionary journeys, extending over many thousands of miles, to tens of thousands whom the missionary will never meet again in this world. The Word of God spoken in their hearing, or left in their hands, will not return to Him void.

STATIONS.

Sixty-eight stations and out-stations are now open, and they are situated in eleven provinces, viz.:—

In CHEH-KIANG	...	...	...	41
„ KIANG-SU	...	...	...	6
„ GAN-HWUY	...	...	...	7

In KIANG-SI	...	...	...	4
„ HU-PEH...	...	...	...	2
„ KWEI-CHAU	...	...	...	1
„ SI-CH'UEN	...	...	...	1
„ SHAN-SI	...	...	...	2
„ KAN-SUH	...	...	...	1
„ SHAN-TUNG	...	...	...	1
„ SHEN-SI	...	...	...	1

And one in BHAMO.

MISSIONARY JOURNEYS IN OTHER PROVINCES.

Missionary journeys have been repeatedly taken since 1876 in the provinces of Yun-nan, Kwang-si, Hu-nan, and Ho-nan; soon to be followed, we trust, by the opening of stations in all of them, for the pioneer missionaries in their journeyings keep steadily in view the necessity of places for settled labour, and have aimed to secure such places in each province.

INCOME.

The work has been sustained by donations sent in from time to time. As at first, so till now, funds for carrying it on have been sent chiefly through the post to the office of the Mission.

The income from the beginning has been as follows:—

	£	s.	d.
January, 1864	...	51	14 0
January to December, 1865	...	1,130	9 2
January to May 25th, 1866	...	4,094	12 3
May 26th, 1866, to May 25th, 1867	...	2,971	19 9
„ 1867	...	1,868	3,358 3 9
„ 1868	...	1,869	4,102 19 4
„ 1869	...	1,870	3,912 11 1
„ 1870	...	1,871	3,711 2 6
„ 1871	...	1,872	3,205 1 2
„ 1872	...	1,873	3,373 18 10
„ 1873	...	1,874	4,426 3 7
„ 1874	...	1,875	7,311 15 7
„ 1875	...	1,876	8,119 14 2
„ 1876	...	1,877	7,726 17 11
„ 1877	...	1,878	8,644 9 0
„ 1878	...	1,879	9,983 11 11
„ 1879	...	1,880	8,692 11 2

THE MISSION UNSECTARIAN.

The catholic and unsectarian character of the work has been maintained. Nearly every Evangelical section of the Church is represented on the Mission staff, and such names as the Revs. WM. ARTHUR, M.A., H. GRATTAN GUINNESS, D. B. HANKIN, A. MCAULAY, A. MCLAREN, MARCUS RAINSFORD, B.A., J. DENHAM SMITH, C. H. SPURGEON, H. VARLEY; Lord RADSTOCK; Messrs. JOHN ELLIOT HOWARD, F.R.S., GEORGE MULLER, T. B. SMITHIES, and GEO. WILLIAMS on the list of referees of the Mission sufficiently indicate that, like the British and Foreign Bible Society, and the Young Men's Christian Association, the Mission is in the best and truest sense undenominational.

This slight sketch may suffice to show how and why the Mission was begun, and to indicate its character and aims.

A brief reference must now be made to

THE WORK OF THE YEAR, MAY, 1880-81.

NEW MISSIONARIES.

During the year the following missionaries have gone out:—

Miss EMILY KINGSBURY.
Miss AGNES LANCASTER.
WILLIAM COOPER.
THOMAS PROTHEROE.
DAVID THOMSON.
WILLIAM GASSICK.

ARTHUR EASON.
GEORGE ANDREW.
MISS C. GARDNER.
Miss M. SOUTHALL.
Miss HANNAH JONES.

MISSIONARIES RETURNED.

The following missionaries have returned from China:—

Mr. J. A. JACKSON, after fourteen years in China, for rest and change.

Mr. J. MARKWICK, on account of failing sight, for medical attention.

Rev. C. G. and Mrs. MOORE, on account of Mrs. Moore's continued ill-health.

THE WEEKLY PRAYER-MEETING.

The Saturday prayer-meeting at 2, Pyrland Road, has been well sustained; the average attendance has been larger than in any previous year, the spirit of prayer has been vouchsafed, and the meetings have been times of great spiritual blessing.

“CHINA'S MILLIONS.”

The circulation of our missionary periodical, “CHINA'S MILLIONS,” has continued much the same. Many very cheering testimonies as to its value to the work reach us from time to time, and we would ask all our friends to make it more widely known, assured as we are by almost daily experience that interest in the evangelization of China is promoted where it is read.

FUNDS.

During the year there has been received for the support of the work £10,161 18s. 9d., an increase of £1,469 7s. 7d. as compared with the preceding year. But the income, of last year, it should be remembered, was below the previous year by £1,291. The income of the year just closed is as nearly as possible the same as that reported two years ago, while the Mission staff is considerably larger than it was then. The balance in hand (May 26th) is £53 14s. 4d.

Many touching proofs of loving desire to aid the work have been given in the letters and gifts received during the year. One friend, in advising us of the payment of £200 to the account of the Mission at the bank, writes:—“I am thankful to the Lord for being able to help those honoured servants who have borne the burden and heat of the day.”

A few days before this we received, “with prayer for blessing,” the contents of several missionary-boxes, among them “H. P., a boy of ten years, who, with a younger brother, have given up their sugar in tea to be able to give for China, their mother giving them money in lieu of sugar,” 2s.

Last Saturday a cheque for £300 was received. Its sender said:—

“Glad to be able to send enclosed with many prayers, and much Christian love to all dear saints in China, especially dear Hudson Taylor.”

The next gift, received only a minute or two later, was £1, a thank offering for recovery from a serious illness; while a later post brought a letter from Ireland, enclosing a cheque for £50.

In this way from thousands of persons the income of the year has been made up. Gifts varying from a few pence to large sums have been sent in, frequently accompanied by words which show that the senders feel it a privilege to give. "The Lord loveth a cheerful giver." May His rich blessing rest upon them all!

BRITISH AND FOREIGN BIBLE SOCIETY.

During the year the arrangements made with the British and Foreign Bible Society for the circulation of Scripture by members of the Mission, have been extended, and twelve half-grants of £50 each have been made by the society, upon the understanding that twelve of our brethren give half their time to this work. The success of those previously engaged in Bible circulation has been very encouraging.

WORK AMONG THE WOMEN OF WESTERN CHINA.

No one branch of the work demands more grateful acknowledgment than the work among the women of western China. We were able to report last year that lady missionaries had, for the first time, entered three provinces, viz., Si-ch'uen, Kwei-chau, and Shen-si. With great thankfulness we now report that these ladies, the first foreign ladies ever seen in Western China, have been most kindly received as they have gone about among the women, to whom they have had abundant opportunity of access. Miss Wilson and Mrs. Parker have recently entered the north-west province of Kan-suh, and now, at four separate stations, each in a different province, and all 1,500 miles or more from the sea-coast, ladies are residing. This is cause for deep thankfulness; but in our gladness at this beginning of work among the women in these parts of China, it must be sorrowfully remembered that these eight ladies of the China Inland Mission are the only Christian female workers among the 25½ millions of their own sex in four provinces of western China.

MISSIONARY JOURNEYS.

As in former years, so during the year just closed missionary journeys have been taken in various provinces, with most encouraging results. In Si-ch'uen, by Mr. Riley and by Mr. Clarke. In Kwei-chau, by Mr. Baller, Mr. Trench, and by Mr. Broumton. In Yün-nan, by Mr. Trench. In Gan-hwuy, by Mr. Pearse and Mr. Dorward.

Particulars of some of these journeys, and also of an eight months' journey taken by Messrs. Cameron and Pigott, have appeared in CHINA'S MILLIONS.

Some of the journeys were, in part, taken before our last annual meeting, but the details of them have only come to hand since then.

Recently an account of the journey of Messrs. Stevenson and Soltan through China has been received, and will appear in due course. An account has also come to hand of the first part of Mr. Dorward's five months' journey in Hu-nan.

The following extract from the journal of one of our brethren not only shows the spirit in which this work is undertaken, but compels the thought that brethren so engaged, specially need to be sustained by the prayers of those at home, who have sympathy with their work:—

"While travelling on these journeys we are not surrounded with many earthly comforts such as we have had at home; but what a privilege it is to be permitted to give up a few of earth's luxuries for the sake of our Lord and Master! Although our food may at times be poor, and our accommodation not very comfortable, we are privileged to dispense to the perishing the 'bread of life'; and we can remember Him who said, 'The Son of Man hath not where to lay His head.' May God through His Spirit use these efforts to cause the light of the Gospel to shine into many poor benighted souls."

MORE LABOURERS NEEDED.

Shen-si,	with 10 millions,	has only	2	missionaries.
Kan-suh	" 15 "	" "	3	"
Kwei-chau	" 5 "	" "	4	"
Gan-hwuy	" 17 "	" "	5	"

In the above four provinces, the members of the China Inland Mission are the only missionaries.

There are other provinces in much the same condition. Surely this state of things is a loud call to all for prayer, that more labourers may be raised up.

TRIALS.

The year has not been one of unbroken prosperity. It has had its special trials.

Failing health has interrupted the labours of the brethren at several stations.

One brother not manifesting an aptitude for successful work among the people, has been requested to retire, and has retired accordingly.

The staff of native helpers has sustained loss by the death of our brother Tsiang Liang-gwe, a man of exemplary character and devoted life.

At one period during the year very little money was received, and, for the time, as the Mission only distributes what is received, and does not incur debt, the consequent lowness of the funds was a trial of faith.

ENCOURAGEMENT.

We close our Report with words of encouragement. It is cheering to observe the signs of an increasing interest in the work of God in China. The claims of China as the largest heathen country in the world; its need because of the fewness of the labourers when compared with its vast population; the importance of its evangelisation because of the character of its people, and their certain influence for good or ill on the Eastern world, and in the lands to which they are flocking in large numbers, is being more fully realized, and warrants the hope that every section of the Church of Christ will put forth greater effort than ever before for the spread of the Gospel throughout the Empire.

We hail also with deep thankfulness the growth of the desire on the part of the people of this country to put an end to that great national iniquity, which many missionaries declare to be the greatest hindrance to the spread of the Gospel in China—England's connection with the Opium traffic.

But greatest encouragement of all to renewed effort is the confidence we have that He whose compassions fail not, and who has promised to be with those who preach His Gospel, will bless their labours, and will, in the case of multitudes of saved Chinese, "see of the travail of His soul and be satisfied."

Mr. B. BROOMHALL, Secretary, then read the following

Letter from Dr. Hudson Taylor.

WU-CHANG, April 1st, 1881.

To the Friends of the China Inland Mission.

BELOVED FRIENDS,—Almost too weary to pen a few lines, I commence this letter, remembering that this will be the last mail before the annual meeting. To-day our Brother Trench has left us for YUN-NAN. Yesterday Mr. and Mrs. Baller left us for Che-fu, and Messrs. Stevenson and Soltau for Kiu-kiang and other stations they wish to visit. But a few days earlier Mr. and Mrs. Broumton and Miss Kerr, and Messrs. Eason and Andrew, set out for HU-NAN and KWEI-CHAU; and we are feeling the exhaustion caused by previous pressure. "Forward!" however, is the word now; rest will soon come, and in the meantime, in His grace and strength, we will seek to "occupy" till He come.

I say *we*, beloved friends, for are we not partners in this blessed, most blessed service? You supply by your sympathy, and prayers, and contributions, our lack, and we who are here seek to make up for your personal inability to preach Christ among the Chinese. Often are we comforted by your love, strengthened by your prayers, helped by your means. And we thank God and take courage, and press on, often "faint, but pursuing." May God increase this precious fellowship, that in the joyful harvest-home we may rejoice together.

We have been very much cheered by the answer to our prayers for the opening of the western door of China to the extent of permitting Mr. Stevenson twice and Mr. Soltau once to enter China that way, and all the way from Bhamò to travel in safety and peace. Fuller details of their journey will be given in due course—now let us rejoice together in its completion. Mr. Stevenson, after visiting his former stations in Cheh-kiang, hopes to return D.V., soon to Bhamò. Mr. Soltau, who needs a longer, change, will probably, ere long, reach England, *via* America.

The work of the year has been signalled by great mercies. Souls added to the Lord and to His professing church, north, south, east, and west—many of them in stations and provinces where but a few years ago our first pioneers had to break ground; new missionaries added to our numbers; help through a time of great pecuniary pressure; journeying mercies by land and by water; recovery from sicknesses and confinements where no medical aid could be had; preservation of the lives of all the adult members of the Mission, and many other mercies, call aloud for gratitude and praise. That war with Russia has been averted is no small cause for thanksgiving; and for peace in all our widely-scattered stations, and growing friendliness on the part of both people and authorities, we must rejoice together.

We greatly need further reinforcements: will you join us in prayer for them, and especially ask for us for more medical helpers? Above all, dear friends, remember that we labour where Satan's seat is—war not with flesh and blood, but with spiritual foes—and many of us are young and comparatively inexperienced Christians. Oh! pray that our faith may not fail. Ask GOD to make us, to keep us holy. Fail us not in earnest prayer, whatever other lack we may have. And may the LORD abundantly bless and reward you, dear friends, and ever supply all your need according to His riches in glory in CHRIST JESUS.

We rejoice above all when we hear that the weekly prayer-meeting in Pyrland Road is well sustained.

Weekly do we meet you there in spirit, and ask blessings for those who *would* be there, as well as those who are able to attend.

And now farewell, Till He come, may you and I live in close communion with God, realising the presence of our Saviour *as He is*—"a living bright reality."—Yours gratefully and affectionately in Him,

J. HUDSON TAYLOR.

P.S. Since writing the above, we have had the pleasure of welcoming Mr. Dorward safely back from his five months' work in HU-NAN, and I add this line that we may rejoice together.—J. H. T.

MR. THEODORE HOWARD

(Chairman of the Council).

My Lord, and Christian friends,—It is not my intention to add more than a few words to the letter that you have just heard read from dear Mr. Taylor. I only wish to express my thankfulness, and the thankfulness of all connected with the Mission, to God, for His great mercies during the past year. We have abundant cause for thanksgiving; of course we have had trials, and cares, and anxieties, but thanksgiving abounds above everything else. Assured I am of this, that our experience has been what the experience of the Church of Christ has ever been, and will be to the end, and that thanksgiving shall abound above all the trials and troubles of the way. I thank God that we have with us this afternoon those who, having been in China, can speak to us from their own experience of what China and its people are, and of what China and its people need; and therefore it is not for us who stay at home to say merely what they can tell you so much better. I feel very thankful, too, that your Lordship is again present with us, and for the continued interest that your Lordship takes in this work. But whilst thankful for all who have met together this afternoon, there is to my mind a great blank. I miss one whose heart, next to Africa, was set upon China. I mean that devoted servant of God,

MAJOR MALAN.

I have had some little experience of Christian work and of the servants of Christ for many years, and I think I may say I never knew one whose spirit was more delightful than that of Major Malan. I never knew one whose whole heart and soul was more set upon God, and the things of God. I never knew one the atmosphere of whose whole life lifted one more into communion with God; and I speak of this now, not only because this Mission has lost in him a warm supporter—one who loved dear Mr. Taylor, and loved the work—but because I feel that what we all need is just the spirit that was in him; and that if we all had that same spirit of devotion to God's service, of earnest, longing desire for the salvation of souls, and for the glory of God, we should be very different to what many of us are. This Mission would then be a much more mighty power than it is. Then the kingdoms of this world would be much nearer becoming the kingdoms of our God and of His Christ. I trust, beloved friends, that what we all desire in connection with this work is the glory of God. It is not the glory of the China Inland Mission; I hope we do not care in the least about that, except as it contributes to God's glory, and the sal-

vation of the Chinese. I do ask you to pray that God will in every way bless this work for Him to His own glory. And I would ask you, as I would ask myself, to inquire, Are we doing what we can—what we might do? We have just spoken of a faithful soldier, who, having received his promotion, and been called into the presence of his King, has left a blank down here. Who of us is going to fill it up? If a soldier dies on the field of battle, there are plenty earnestly desirous to enter in and take his place. Are we like-minded in the things of God? Only the other day a lady was telling me that her brother-in-law had got to the Transvaal just too late for the fighting, a desperate disappointment to him. Beloved friends, we are not too late for the fight against the powers of darkness in China. God grant us all grace to do our part, to fight boldly and manfully for the kingdom of our Lord Jesus Christ; that fight will not be in vain, but shall be crowned with honour, to the glory of His great name.

MR. R. N. CUST.

My Lord, and Christian friends,—It gave me very great pleasure last year, at Mildmay, and it gives me great pleasure here also at Exeter Hall, to testify to the excellence of this Mission, and the interest in it that I feel. An interest which should be shared by all who care for the evangelization of Asia. It is a Mission of exceeding interest. I will give you an instance of how highly I value it. I had a friend in Pennsylvania, United States, to whom I wished to send an acceptable present this spring. I looked about for something that was pretty as well as useful, and something practical and profitable, and I sent him a copy of the last volume of

"CHINA'S MILLIONS."

I do not know a book from which you will derive more profit, if you take interest in what is going on, than from that small, pretty volume issued by the China Inland Mission year by year. You know what the American poet says, that the heart beats high when it hears of noble deeds done, although it does not know the parties who are doing them. And when we hear of those noble men and women in China who go from town to town, and from province to province, to evangelize those who have been lying in darkness so many years, one cannot but be thankful. It is really a great privilege and a great blessing to us to have such men, and to have a society which will do such work.

My friends, I belong to, and am a member of the committees of two of the greatest societies connected with missions—the Church Missionary Society, and the British and Foreign Bible Society. We dispense the enormous income of £400,000 a-year, and I believe, under God, are doing a great work, a very great work indeed; but still I find room for sympathy with all the other missions of the different denominations that are working side by side and hand in hand with us, and especially with these interesting though smaller missions, of which the China Inland Mission, and the Livingstone Congo, and the Presbyterian Mission, and the Mission to South America, and missions to North America are conspicuous examples. It is wonderful how small bodies of men, with small resources, have the heart to go pressing on in this great and noble work: these small missions, like the China Inland Mission, represent, as it were, the knight errantry of missions. They present us the chivalric side. We have to thank the China Inland Mission for having dispelled the idea that Europeans—gentlemen and ladies, male and female—cannot go into every part of that great empire; and for showing, that if they behave themselves in a kind and friendly spirit they will be received by the

people in the same spirit. This Mission has set an example which will gradually be followed by the other missions, and have spread themselves into every part of the great empire. This Mission has also done some service to the Bible Society, by assisting them in distributing God's Holy Word.

Sometimes I am in the habit of looking at missions from a philosophic point of view. Taking in, as I do, reports from every Protestant and every Catholic mission that is now on foot, and being able to put my finger upon any part of Asia and Africa and to tell you what mission is at work in that particular town and province, one gets at last to see missions from a philosophic point of view, and really to be quite delighted at the great development that is going on in this century.

Mr. Cust then referred to the danger to which missions were exposed of leaning on an arm of flesh, and to the certainty that, as the work of the China Inland Mission was prospered and became more settled, and conversions took place, persecution would follow. We know it, he said, from the Bible, and we know it from experience that it must follow, and I hope that this Mission then will bring into practice the principles it now asserts and bear it patiently. It is far better to suffer and to flee from one city to another, and let their goods be spoiled, than to lose the hearts of the people.

After urging the importance of gentleness and kindness, both in working among the people, and in speaking of them, he referred to the

VALUE OF SIMPLE NARRATIVES

of what was being done in the mission-field, and said that nothing touched the heart so closely as the account of what good men and good women are doing day by day in distant countries. We want to hear what these good men are doing—how, quietly and unobtrusively, they are going on in their work, some dying at their posts, and some coming home sick; and still the work going on year by year. Then, when they come here and we hear their accounts on the platform, these are the things that will win the hearts of the English people more and more to missions. If missionary reports were written more in a business-like way, or as simple, straightforward, homely narratives, I think they would win over many more hearts and bring many more sovereigns to the funds. I am glad to have this opportunity to show my sympathy with this Mission. I am a member of the Church of England, but when it comes to the saving of souls in Asia and Africa, one must sympathize with all who are doing God's work: first, the Bible Society, and then the different missionary societies which are at work. There is room in Asia and Africa for many more missionaries than we can supply. We are as yet only laying the foundation of the work, but it will expand and spread all over China.

THE REV. JOHN SHARP, M.A.

(*Secretary of the British and Foreign Bible Society*).

My Lord, Ladies and Gentlemen,—I have been somewhat unexpectedly called upon to say a few words this afternoon. I take it that the invitation is based on two grounds. One is that I have been a missionary. I hoped to hear a gentleman whose name is on the list of speakers to-day, who, twenty years ago this month and this day, was, along with myself, undergoing an examination at Fulham Palace, for ordination, by the Lord Bishop of London—now His Grace the Archbishop of Canterbury. We were ordained the same day, and we have scarcely met one another since; for very soon after he sailed as a missionary for China, and I went as a missionary to India, and the

greater part of these twenty years we have both been engaged in missionary work in these great fields. And now to-day we stand here to give you, not the testimony of youthful zeal and inexperience, but the settled conviction of riper years, and of experience of practical missionary work, and to assure you that, in helping missionary work such as is being carried on by this Mission, and other missionary societies of like spirit, you are doing a solid work for God. My lord, it is not those men who have been engaged practically like your lordship in working in the lowest parts, and amongst the lowest people in London or anywhere else at home, or those who have been engaged practically in doing missionary work in great fields, like India or China, who will tell you that the Bible is worn out. When John the Baptist sent two of his disciples to our Lord to ask Him, "Art Thou He that should come, or do we look for another?" Christ bade them carry the answer, "Go and tell John again what things ye do hear and see." And so we come back to you as missionaries from the mission-field, and assure you that we have seen the word of Christ which is written in the Gospels, effect transforming changes in the hearts and lives of men and women, as great as His living words effected when they healed the sick and raised the dead in Galilee. And we would therefore encourage you to go forward in this great missionary work. We would assure you that it is a real work, and it does redound to the glory of God.

MISSIONARIES AND THE BIBLE SOCIETY.

But I have been asked to say a few words, I take it, on another ground, and that is as a representative of the British and Foreign Bible Society, of which it is my privilege at present to be a secretary; for you have heard that the British and Foreign Bible Society has been availing itself increasingly during the past year of the missionaries of this China Inland Mission to carry out its one great object of increasing the circulation of God's Word. We hear in the present day a good deal about co-operation. That principle of co-operation was in successful use long ago, in the great work—I might call it the divine work—of the British and Foreign Bible Society. To whom are we indebted for the carrying out of that part of our Lord's parting command, "Go, make disciples of all nations, teaching them to observe all things whatsoever I have commanded you," which depends upon the translating of His words into other languages, but to the missionaries? And to whom, again, are we indebted mainly for the dispersing of that Word when it has been translated, and when it has been printed, but to those missionaries? We at missionary meetings sometimes hear a welcome tribute of thanks passed to the British and Foreign Bible Society for the books with which it has furnished those missionaries; and, in return, I would, at this missionary meeting, as a representative of that Bible Society, express our hearty thanks to those missionaries who, either as translators or dispersers, enable the Bible Society to carry out its one great purpose. Our object is a very simple one. It is simply to increase the circulation of God's Word; and, in carrying out that simple purpose, the constitution of the Bible Society is so simple that it is able to avail itself of the help of all missionaries who concur in this one great object. Do not let me be misunderstood. In thanking specially the China Inland Mission for the work it has done in helping us in our Bible dissemination during the last year, I do not wish to undervalue the help which other missionary societies give us in that work. But it does happen that that itinerating method of work in which this society is so largely engaged, has an especial value to us in spreading God's Word in China. You have already heard to-day, and you will hear more

from those who have actually taken part in that work, how the missionaries of this society take long tours in all parts of the land, and in those tours they are, I am glad to say, willing thoroughly to help the Bible Society in dispersing the Scriptures which it has provided. One of these missionaries was able on a single tour last year to sell no fewer than eleven thousand copies of the Word of God. We owe a very great debt to this Mission for enabling us to disperse last year, by sale mainly, as many as 145,000 copies of parts of the Word of God. I would therefore, both as a missionary and as one connected with the Bible Society, earnestly beg you to help forward with all your hearts and hands the work of this China Inland Mission.

At the beginning of this year we received at the Bible House a brief letter which contained some important matter. It was just this:—"My strong conviction is, first, that the present crisis calls us to spread the Bible; and second, that spreading it by believing colporteurs combines, with selling or giving the book, a missionary work more like Christ's own walks in Galilee than any other; and third, I am inclined to think that China presents a field of great hopefulness as well as of immense need. With these convictions, I wish to pass into your committee's hands a contribution of £1,500 to be acknowledged as for colportage in China." That money has been placed in the hands of the Bible Society for that special work; and the committee is looking round inquiringly and anxiously for the wisest way of laying out that money for the object for which it has been given—colportage in China. It looks to the aid of other societies as well as of this society in carrying out that great purpose. But, dear friends, having heard of that example, let us not be content with coming here to-day and hearing of this interesting work which the China Inland Mission has been doing; but let us each resolve in our own hearts, when we go to our homes, that we will personally do something more for that work than we have yet done.

THE CHAIRMAN (THE EARL OF SHAFTESBURY).

Ladies and Gentlemen,—Perhaps as I am obliged to go away, being engaged to another meeting, you will allow me just to say a few words on the present occasion. I quite agree with what fell from our worthy friend Mr. Theodore Howard, your Chairman of Council—that we come to hear and listen to those who are charged with large personal knowledge and large personal experience, and who can tell us what they have seen and heard, and what they know to have been done. It is the rule in almost all societies that the chairman should say a few words, whether they are to the purpose or not. Now, I must tell you, I like this society very much. I feel that I have before me a number of persons who are really, truly, and personally interested in the question, and that they have come here to hear the result of the operations in which they are concerned, and to thank God and take courage. This gives me very great satisfaction.

Your report is a very striking instance of great prudence and common-sense. There is one thing I like in this report, and I was very much struck when it was read. You say that you have been at work for a number of years, and you speak of only a thousand Chinese who have professed faith in Christ. Very well. To have achieved so much as that, and to be assured that your thousand converts are true men, is a mighty gain. What have you done? While you are taking them Christ, without Whom there can be no permanent operations that can produce any real and substantial effect, you are raising up a native agency; and I

am quite certain that the great purpose of these efforts should be to raise up a native agency. The people to whom you go have a right to expect that they should be instructed in the faith, and be so trained that they may be able to govern themselves in matters political and religious, and so far you are taking a very admirable course.

UNSEEN RESULTS.

And then, again, do not suppose that because the effects do not always appear upon the surface, therefore your efforts are lost. Depend upon it, none of your efforts are lost. They may not yet appear, but they will by-and-by. There is a great deal going on that is unseen. I hear that from all parts of Asia. I heard it only the other day from a distinguished man who has come over to this country—Sheshadri. He is a Brahmin of a very high caste. He is in great favour with the Nizam of Hyderabad; he has a church of his own, and is a man of large experience. I asked him whether Bible circulation had produced any effect in India, and whether it was as free and abundant as he wished. "Very free," he said, "and much more abundant than you are aware of; and the effects, though they have not come to the surface, will come to the surface by-and-by. And let me tell you that I know of, I may say, a hundred families who make no outward demonstration whatever of Christianity, but who privately read the Scriptures at home, and even offer up prayer." I dare say that the same thing is going on in China; I have no doubt that it is going on in China at this moment; and I hope, therefore, that you will lay to heart the great consolatory truth that there is immense value in the assertion of a great and divine principle. Assert that wherever you go, and it will certainly work out its own result. I am glad that you are not running away with the notion that you must have brilliant reports. You are satisfied with doing your duty and leaving the issue to God. We are much too impatient. We expect to have great and striking results in a short time. It ought to be sufficient for us to discharge our duty and leave the issue to Almighty God, to be brought about in His own good time.

IMPORTANCE OF WORK AMONG THE WOMEN.

Then you are taking another course, and I think that every one that considers it will see that it is a wise one. It is that you are selecting and appointing a great number of female missionaries to be exclusively employed in the mission to women. This work has been neglected in all parts of the world. It is only of late years that we have taken women or girls into our consideration in England. Everything was done for the boys, but little or nothing for the women and girls; and I believe that accounts in great measure for the very awkward social position in which we now are. I am sure that if woman is properly considered, and placed in her true position, and cared for intellectually, morally, and religiously, the influence she will exercise over the whole surface of society will bring about a much better state of things than exists in this country, or any other that I know of. There is a notion that the women in the East are so thoroughly degraded that there is little or no hope of producing any effect upon them. They are so, to a very great extent; but I am told by persons who are very conversant with India—and I have no doubt that it is the same in China—that in their own house, and within the four walls of their own home, many of the women in India exercise a very great and dominant influence over the husband. I remember perfectly well a young Hindoo who came over to this country about two or three years ago—a very clever young man who came to study law—and he told me

that we English people knew very little of the Orientals, and that we had a notion that all Orientals were alike, having the same failings, the same vices, and the same customs. He said, "The south of India is almost diametrically opposed to the north of India. The moment a woman quits her house she becomes a slave. The moment she is in her house she is absolutely dominant, even over the husband." He added, "I will give you a proof of it. Not only the wife, but every female in the family has that influence. I left my father's house, and I embraced Christianity. A short time afterwards I met my sister. She came up to me, and she gave me a most awful scolding, and said to me, 'You know you never would have dared to do this if I had been at your right hand.' And it is perfectly true, I should not." That only gives you an instance of the power and influence that these women have. Direct all the power you have to touch the hearts of the women; and if you can get the woman to take the lead, you will find conversions in all these countries. And I believe that this is the order of Providence. I believe this to be a generation almost devoted to women and children. I am fond of saying it. Women and children are the great missionaries of the present day. What are they doing in London at this moment? Look at the number of agencies in which none but women are employed. Look at the Bible-women and the Bible-nurses; and look at the way in which children are employed, and the effect they are producing. Look at the effect which they are producing in the ragged-schools. Look how they go among their parents and tend to humanise them; and they say that which no missionary would ever dare to say in the presence of the father and mother. You are taking a very wise course in opening a female agency. I wish you could multiply the female missionaries seventyfold. I do not know what your report says, but I have no doubt that if I could see the missionaries themselves they would record that the acceptance of these female missionaries was very ready and very kind, and that they were very acceptable indeed. I have no doubt that it is so, and therefore I hope that you will persist in this course, and I am quite sure you will reap an abundant reward.

THE OPIUM QUESTION.

But now there is one other point. The report touches upon the opium question. Let every missionary, and every lay agent, and every woman, and every child, refrain from being silent upon that question. The opium traffic is the greatest of modern abominations. And I believe that, unless it is corrected, it will bring upon this country of England one of the fiercest judgments that we have ever known. When I brought the matter forward in the year 1842, in the House of Commons, the revenue from opium amounted to four millions. It now amounts to nine millions, and there is every reason to think that the Government will tend to increase and extend the cultivation of opium. Apart from its abominable moral influence and all other considerations of that kind, see to what a political difficulty it will bring us. The Chinese ambassador paid me a visit, and sat and talked to me in a most kindly way. He talked about the opium, and he said, "I will tell you the effect that opium will produce upon our country. In China the Government is powerless. They wish to do what they can to repress the growth and the introduction of opium. The taste of the people is so strong for it that it is beyond the power of the Chinese Government, despotic as we are. Now," said he, "this will be the result: China, in the course of a short time, will grow opium enough for herself; she will refuse to take a particle of your opium; and what will become of your revenue?" Now, that is one of the lowest con-

siderations, but it is a consideration that strikes statesmen, and it is one that you have a right to be constantly putting forward with a view to getting rid of this abomination, which, I believe, more than anything else, prevents the progress of Christianity in China, and prevents it to a very great extent in Her Majesty's dominions elsewhere. Never be silent upon it, for you will at last compel the Government to make such an inquiry that they will determine whether the traffic can or cannot be exterminated.

With all these agencies before you, with all these happy results that you have earned, with these singular marks of God's blessing upon your operations, beginning from so small a commencement and having so large a promise, I think that you have every reason to take courage, and you have every reason to thank God that such missionaries and agents have been raised up; and I believe that if you proceed in this way you will give a much more valid reason for designating China "The Flowery Land."

As LORD SHAFTESBURY had to leave, Mr. HOWARD said they could not let his Lordship go away without an expression of their thanks for his great kindness in presiding at the meeting.

THE EARL OF SHAFTESBURY.

I should have been most glad to remain to the end, but for another engagement. Please God my life is spared, I shall be glad to meet you again another year.

His Lordship then retired, and the chair was taken by Mr. Theodore Howard.

The audience then sang the hymn beginning—

"Thou great Redeemer, dying Lamb,
We love to hear of Thee."

THE REV. JAMES SADLER

(of the London Missionary Society).

Mr. Chairman and Christian friends,—It gives me pleasure to be here to-day, meeting with the friends of the China Inland Mission, because, for one thing, I am enabled to send greeting to friends all over China who are bearing the heat and burden of the day, of which friends at home know little. I also have another source of gladness. I believe that, so far as the Church of Christ realizes the spirit of her Master, she will feel it incumbent upon her to do one thing above everything else; and that is, to give the opportunity of salvation to all men in all parts of the world. It seems to me that this society, amongst other agencies, stands in the foremost rank of those who are waking up God's people to their duty in this matter. And then I have another reason for gladness in being amongst you, and it is that at such meetings we have opportunity to compare notes and to learn from each other. I have been asked to say something with regard to our missionary work at Amoy. Although I had not intended to refer to the matter, I would say for the comfort of those who fear that missionaries are too ready to appeal to the civil power, that so far as my experience goes, the brethren all over China are coming more and more to see that the less dependence there is put upon the secular arm, the better. To refer now to our work in Amoy. I am thankful to tell you that the question of

A NATIVE AGENCY,

referred to by Lord Shaftesbury, has engaged the most earnest and prayerful attention of the missionaries at Amoy for many years. Each mission has a training institution, and the training is carried on at Amoy by all the missionaries in union. There are union classes and union examinations, so that the work shall be done

thoroughly. We have found it very important in recent times to give special attention to the teaching of the Scriptures. I believe that throughout China it is considered that the classics must be taught more or less in the Christian schools. We have found, however, a great danger lest these classics should take too much of the student's attention; therefore much effort has been made to fix the students more and more thoroughly in heart and study upon the Scriptures.

I wish that you could know some of these men whom God has raised up to carry on His work. One of them has great power of dealing with the conscience. Another is a man who has remarkable tact. A third is a scholarly man. Another is a man of great prayerfulness: this is remarkable when I tell you that he is a restored opium-smoker. I cannot stay to introduce you to all these men, but if you knew them you would glorify God in them as we rejoice to do. All these men go forth, and through their means the missionaries are multiplied many fold. You may hear some brethren saying sometimes that the great work that the missionary has to do is to preach. Now, I wish to appeal to the example of our Lord, and the example of Paul, and to Timothy, and to the work done by a man like John Wesley, to show that if we mean to do lasting work in China we must have a native ministry. We must give our greatest strength to the training of men who shall be able to carry forth the Gospel into all the regions around—that is to say, so far as their dialect extends, and so far as we can ensure due supervision.

Now, these men have gone forth—and for the sake of definiteness I speak specially of our own Mission—have gone forth about one hundred miles to the north-east of Amoy. The stations between are occupied by the honoured brethren of the English Presbyterian Mission. Then, again, we have men going to the south-west some fifty miles, and we hope that they will soon be going to a much further extent. These men are occupying between twenty and thirty stations. The missionaries of our own Mission to Amoy have been very few indeed. The normal staff is three. Sometimes there have been only two; and yet by means of the native brethren the work has been spreading in all directions. Do you not think that we have cause for gratitude on this account? If a man says that he is to give his chief attention to preaching, I ask him how the spread of this work is to be secured. He may be the very best preacher in the world, and yet, when he dies, will not his influence cease somewhat as Whitefield's did, instead of being extended as we see the influence of John Wesley? Now, I want you to understand that we do all in our power to help these native brethren. If you will come to Amoy it will be a great pleasure to take you around in some of our visitations. When you arrive at the station you will find the native minister. He may be ordained or unordained. Lord Shaftesbury spoke of lay agency. Well, the greater number of these men are as yet unordained, and I do not know that they are the worse for that. Then you will meet this native brother, and you will hear him saying, if not in words, yet in meaning—"Here am I, and the children whom God has given me." You go into your little room and talk to him about the progress of the station during the time you have been necessarily absent; and it is a great joy to find in most of the stations—I think I may say at almost every visit—that there are some new inquirers introduced, and some new converts to be admitted to baptism. In various ways the missionaries do all they can to help these native brethren.

THE SCRIPTURES IN ROMANISED COLLOQUIAL.

There is one thing that I would especially refer to, because it has taken a great deal of our time and strength

during recent years. You know the Scriptures in Chinese are exceedingly difficult, and this is so at Amoy, perhaps more than at some other places; the difference between the spoken language and the written language being very great indeed—something like the difference between Latin and English. Well now, we have felt it to be a kindness to these native ministers especially, and good for all the Christians, to have the Scriptures in their mother tongue; and so we have been at work in recent years to accomplish this by means of the Roman character; and that grand old society, the British and Foreign Bible Society, of which our friend Mr. Sharp is secretary, is paying for the cost of the printing, and it is being done in this country under the editorship of that honoured man, Dr. Maxwell. In that way we help the brethren. But I want to pass on to another point. The point I refer to is

THE SELF-SUPPORT OF THE NATIVE CHURCHES.

If native Chinese churches are not self-supporting I do not see how we have the best proof as to the sincerity of the Christians, and I do not see how we can call those churches truly founded as a native institution; and, most of all, I do not see how we can live in hope of the most healthy extension of the work. And therefore, upon these views, we have during recent years staked our existence as a mission. There is some hard work in carrying out these views, and in China, occasionally, something of a painful character; for the funds being gathered into the hands of a missionary treasurer, the Chinese brethren could not exactly see the necessity for their own help. They thought that the missionary treasurer could bear the burden if the funds were not forthcoming from their own subscriptions; so we had to alter the plan and allow each church, directly or through its deacons, to pay its own minister: we have found this plan succeed, though it is at present somewhat hard on the native brethren. We feel for them, and sometimes we would, I am sure, take the burden if we could.

Self-support not only means soundness in the native Christians, and the devotion of that which Chinamen love most dearly next to the Saviour—namely, their money; but it also means spreading far and wide into new districts. During the last year or two the older churches of Amoy in connection with our Mission have actually begun missionary operations on their own account.

Just another thought as to the co-operation of these native brethren. The Chinese are splendid organisers. They have not that mutual good faith which is necessary to the grandest organisations, but they are naturally clever in organising; and we have found that by laying hold of this principle we could work to good account; and so we have had what I may call a "harmony" meeting, if you will, or a union, or conference. Our society has, like yours, a grand ideal of catholicity. It does not fetter us in any way. In going to the Chinese we are not called to say—"You shall be Congregationalists," or this, or that, or the other; but they are simply wanted to be Christians. So these men just come together as Christians every year, and they all confer with each other to see how the good work may be advanced. One question has been the state of the churches, and another has been the amelioration of social evils. Such things as foot-crushing amongst the

women has been the subject of discussion; and another subject has been how to save the lives of infant girls who were in danger of being murdered; and hence you will understand that the Spirit of God is working through this native organisation, and great good is being done.

I must come to a close, but I want to tell you what a brother said at your last Saturday prayer-meeting. I wish that you, good friends, could all be there. You do not know what you lose by not being at that prayer-meeting. [Mr. Sadler referred to the usual weekly prayer-meeting held at the rooms of the Mission, 2, Pyrland Road, every Saturday, at four o'clock.] There was a brother there last Saturday who said this—"Why, the things that you have done as yet are but trifles. God is going to do far greater things;" and he said it as if he meant it, and he said it as if God moved him to say it. It is a grand thing which we have before us, but I do not believe that there is anything so inspiring in this work as the ideal which you have before you—the occupancy of the inland provinces for Christ. Would to God that all the churches of Christendom could understand that there are provinces in China as large as England without a single minister or missionary. I do not see how friends could sleep if they understood that. I do not see how they could eat the fat and drink the sweet, and send nothing to those for whom nothing is prepared. I do not see how they could meet in conferences, and in all sorts of dainty ways enjoy themselves at home, regardless of the millions perishing in China. Why, dear friends, they are perishing at the rate of a million a month. This Mission seems to look like the call of God to the Churches to be up and doing. It seems to me that God has put His imprimatur upon this Mission in a very special way. Now, I am thinking of God's fulfilled promises. We used to read in the first chapter of Luke—"With God nothing shall be impossible;" but now, instead of that, we are told to read, "No word of God is void of power." Whether the translation be right or wrong, there is a grand truth in this: "No word of God is void of power." My honoured predecessors used to be in the Straits Settlements waiting for the great doors of China to be opened; and when they were opened they went over to Amoy, and preached the Gospel, and you have heard something of the work since. Then the work spread on through other parts, and it has gone on and on and on, and now we have a story to tell of success in this mission as well as in the other missions. We have had meetings during this week or two of the British and Foreign Bible Society and others, and it seems as if the Spirit of God was moving in them mightily to go up and take this great land for Christ. Oh, I wish I could—I wish we all could pray without ceasing. Why, these facts that have been read here ought to weigh upon our hearts day and night. Four hundred millions—is not that enough? The one thought for us should be, What would the Master have us to do? Is He satisfied that with unbounded blessings at home we should not give the word of salvation to those well-nigh countless myriads in the Chinese Empire? May God bless this Mission, for Christ's sake. Amen.

The Rev. ARTHUR HALL closed the meeting by offering prayer.

Evening Meeting.

GEORGE WILLIAMS, ESQ. (*Treasurer of the Young Men's Christian Association*), Chairman.

The meeting commenced by singing the hymn,

"Oh, Spirit of the living God!"

after which the Rev. E. J. DUKES offered prayer.

Mr. B. BROOMHALL, Secretary, then read portions of the Report. The letter from Mr. Hudson Taylor was also again read.

THE CHAIRMAN :—In the Revised Version of the New Testament we read these words : "And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you alway, even unto the end of the world." It does seem that the Lord Himself is saying to us through His Word here to-night, "All authority is given unto Me in heaven and on earth. Go ye therefore, and make disciples of all nations." That is the commission. That is the will of the Lord who gave Himself for us, and shed His precious blood for us. Go ye therefore—because all authority and power is given to Me, therefore go ye and make disciples of all these Chinamen. Now we have not been able to fulfil this command until recent years. That great wall of China, the wall of prejudice, has prevented the Church from going forward into the very centre and all through China until a few years since. Now, thank God, that wall is down, and as we have heard from the interesting report which our good friend, the Secretary, has read to us, there is an open door, a widely-open door, not only to the missionaries of the China Inland Mission, but to the missionaries of all other societies. Therefore it is that there is a call to the Church at home—a special call, beloved friends, to us all—to enter in and take possession of this great land for the Lord.

We sometimes think of the bravery of our soldiers, of their self-denial. I was talking to one yesterday who had come over from the Transvaal. The hardships that these men endure are astonishing. He spoke of some of the things he had passed through, some of the sufferings he had endured. But what is that compared to the noble consecration of life of these dear friends, who, in response to the call of their dear Lord and Saviour, have given up all, and have gone forth prepared to lay down their lives for their Master if necessary? I cannot help thinking that where we find that spirit in our dear brethren who have gone forth to the work ; that where there is so much prayer, so much real resting upon the Lord, trusting in Him, waiting upon Him, so much self-sacrifice—so much of the death, so to speak of self in order that Christ may be glorified, we should indeed devoutly thank God. No one can read without interest the journal [CHINA'S MILLIONS] which represents the work of this Mission, and I hope you all take it and read it, because it is so very interesting to see how God sustains His servants who thus go forth in His strength.

Many years ago, in the north of England, I went over one of those large iron foundries, and saw how the rough, hard, iron ore was, by the intensity of the heat, melted into a beautiful golden liquid which could be moulded into any shape you please. Now it is this intensity of love, beloved friends, it is this warmth, it is this Divine

unction and Divine power in the meetings which our dear friends have in China, which there subdues the hard and prejudiced heart of the Chinaman, and moulds it into the forms of godly consecration which we all delight to see. Yes, and your prayers help, and your sympathies help.

I could not help thinking what a blessed thing it would be for a number of wealthy men (and there are many here to-night, I am thankful to say) to feel that they have a missionary in China. Well, I am ashamed, my dear friends, to see how little you give to your missionaries ; but the fact is, they do not go for anything but just the necessaries of life that they may preach this glorious Gospel. They are simply looking to the Lord that their joy may be in the fulfilment of His will in carrying His glad tidings to this people. They are not looking much for this life, and therefore it is not any great matter for any one of us to have a missionary labouring in China. How delightful it would be if some of us, as the outcome of our meeting to-night, should say, "Well now, I would like to have a missionary. I will give a hundred a-year," or something like that. Something like a hundred a-year will provide a missionary. Some of us, perhaps, could have the pleasure, the luxury of feeling that we had one man out in China representing us, and, in our stead, trying to win these Chinamen for Christ ; some of us might have more than one—several, and all the greater joy if God shall enable us to employ several. But if some of us cannot have one, we may have part, for we may get some friends to co-operate with us and thus make up enough for one. If such a resolution should be come to to-night by some of our friends here, I am sure there will be cause for devout thankfulness to Almighty God. This is no new experiment, beloved friends. It is a delightful reality that the Gospel of our dear Lord and Saviour Jesus Christ is the power of God unto salvation as much to the Chinaman as it is to the Englishman, and that our loving Father is looking down in sympathy and interest upon these dear Chinamen, for they are a part of the great human family.

Some years ago, when in the United States, it was with very great interest I saw many of these Chinamen with their long pigtailed and their Chinese dress sitting down in the Sunday-school. There they were, learning their lessons, trying to get out from God's Word some blessed truth that might come home to their own hearts. And so, I believe, everywhere, dear friends, the truth of God is the power of God to reach the heart, to transform it, and to make it joyous and happy in the obedience necessary to God's Word, and in the development of that Christian character which we all desire to see in those for whom we labour. I must not occupy more of your time. I am very thankful to have the privilege of being with you and meeting you here, and I hope that our gatherings here from year to year, if it is your pleasure to meet here annually, will be of an increasingly interesting nature. We cannot help thinking the time is coming when this Mission will grow and grow until some of us, I hope, may see that it is up to £50,000 a-year, or even more, instead of being where it is now ; and thus it will develop and spread. It is perfectly catholic, and the sphere is wide. The call is loud and strong ; and I cannot help thinking that you are going upon lines which must commend themselves to a very large number of God's own beloved people, and that the outcome of all by-and-by will be an immense number

of young men and young women being prepared to go out to China, not in twos, or threes, or tens, but in considerably larger numbers, and that the church at home will feel it a very great honour and privilege to co-operate with and to help forward this work.

The Secretary read letters from the Revs. Dr. Rosenthal and J. Denham Smith, expressing regret at their unavoidable absence.

REV. DAVID HILL

(of the Wesleyan Missionary Society).

My dear Christian Friends,—There was one expression in the Chairman's speech which touched my heart very deeply: it was the expression, "dear Chinamen." I think that if we who go to China, and our friends here in England, could only enter into the spirit of that phrase, and carry it out fully, feeling the same spirit of tenderness and love towards the Chinese which our blessed Master would have felt, it would spread a hallowing influence over our whole work and life that would tell powerfully amongst the Chinese.

I have the pleasure to be connected with the Wesleyan Missionary Society, but standing upon this platform this evening I feel almost like a missionary of the China Inland Mission. I have had such frequent and such pleasant intercourse with our friends of the China Inland Mission during my residence for the last few years in China, that I feel almost one of them. During the greater part of my life in China, I was working in the province of Hu-peh, right in the very heart of the country. The China Inland Mission has one or two stations now in that province; but I will this evening rather direct attention to the work in the northern province of Shan-si, as it was in that province that, during the last two or three years, I had the pleasure of labouring in connection with some of the members of the China Inland Mission.

THE WORK OF THE MISSION.

In thinking over the work done by your Mission, I have been struck with two things, one is the adaptiveness, and the other the aggressiveness of the China Inland Mission. These, it seems to me, are two essential characteristics of true missionary work, and I should like to bring out these two thoughts so that our friends here may get some clear idea of the way in which the work of the Inland Mission is conducted in these out-of-the-way places. First of all, perhaps, it would be well to say something about the history of the Mission in that northern province. It is, I suppose, some four or five years since Mr. Turner and Mr. James first traversed the province. I have very frequently thought of the first journey which they made. The prudence and tact, as well as the Christian earnestness displayed on those journeys were admirable, and we cannot but gratefully acknowledge the goodness of God in regard to those points. They did not, in the first instance, fix on some definite place to go to, and say that they would *nolens volens* stay there, but they first went over the southern part of the province, that being much more densely populated than the northern. They went through the plains of T'ai-yüen and P'ing-yang, visiting city after city, staying a few days here and a few days there (as Americans would call it, "prospecting") and feeling their way, as God led them on, step by step, as to where they should establish their mission. They did it with a great deal of caution. On reaching a place they stayed in the native inn (they were travelling by mule cart). If they found that the people were a little annoyed by the presence of a foreigner, they would not stay too long.

If they found the people more friendly disposed, they would stay a few days, and then would move on, at the same time seeking Divine guidance as to the place where they should stop in the future.

ILLNESS OF MR. JAMES.

After that time, Mr. James was laid aside through illness; and as this will give one phase of missionary life, I may be allowed to refer to it. He was in a native inn, and brought down to the point of death, with no medical man, and with no nurse to attend to him but his brother missionary, Mr. Turner—a very good nurse, though. He was brought very low indeed, but the Lord had mercy on him, and he was raised up again. I remember some time after that, when I was in that part of the country, a man of rather high literary position in the province came to me, and inquired for Mr. James. He was not in the house at the time. I told him where he lived, and he said that he very much wished to see him. It appeared that this man, who was an official, had had very pleasant intercourse with Mr. James whilst he was lying sick in this native inn, and he felt very much drawn towards Mr. James through seeing that he was a foreigner in weakness and sick, lying alone there, almost without any one to tend him or care for him. The man's heart seemed touched, and therefore when he was revisiting this city of T'ai-yüen he must seek him out, and inquire for his welfare.

WORK DURING THE FAMINE.

Afterwards there came that great and serious famine—that awful calamity that visited, not only the province of Shan-si, but the provinces of Shen-si, Kan-suh, Ho-nan, and Shan-tung. Those five northern provinces were visited and depopulated by that terrible famine which carried off, some say six millions, and some say twelve millions of people. It is difficult to estimate the number. Our friends in the southern part of the province of Shan-si were in the very thick of it. It was one of the worst places in the whole country. In the cities where we were working some sixty per cent. of the people were swept away by this most awful visitation. At the time of the famine relief we were, of course, engaged chiefly in that work. Brethren of the Inland Mission, and brethren connected with the Episcopal Mission, and the Presbyterian and Baptist Missionary Society were all labouring together.

WORK AFTER THE FAMINE.

At the close of that period those who were left in the province were concentrated at the central city of T'ai-yüen Fu. We had a consultation as to how we should proceed with missionary work. The famine relief work was over, and now we wished to do something more for the souls of the people. Our numbers were but few, and the province is large—I suppose as large as the kingdom of Denmark. There are eighty counties in it, and we wished to reach the whole province if possible. This is a feature of the China Inland Mission, which seems to me to be one of the grandest and noblest—their ideas are not small and contracted; they get large ideas, and here was one of them—that they should touch the whole of this extensive province. How was it to be done? Our numbers were very few, but the Press was at hand, and so a large number of tracts were struck off, and our friends, both of the Baptist Missionary Society and of the Inland Mission, divided the land between them. The Baptist missionary brethren went to the north, and the Inland Mission friends went to the south; and so, throughout the whole of these eighty counties, Christian tracts were distributed house by house in every county town in the province.

ORPHANAGES OPENED.

While we were going on with the famine work in the southern part of Shan-si, the ladies in the central part were not idle. They had already opened orphanages. Mrs. Richard, of the Baptist Missionary Society, had opened a school for boys, poor little waifs whose fathers and mothers were dead, who were dragging themselves about the streets like little skeletons. There were about thirty children brought into the house. At the same time the ladies of the Inland Mission were gathering in the little girls, but they found it difficult at that time to get many girls. The fact is—it is very sad to say—but I think that the little girls in that part of the province must have nearly all died of starvation. I remember when visiting in one village in the southern part of the province, a poor woman told me that she had three children—two boys, I think, and a girl—and she said, "We had to calculate which of them we should keep alive. We knew that we could not keep them all three, and that one of them must die. We might, perhaps, bring two of them through;" and so they decided that they would keep the boys, and the poor little girl died. I am afraid that that is only a typical case, and that many were in the same condition, and the poor little girls were almost clean swept away from that part. The consequence is that only some twenty or thirty were gathered in; but a very delightful work has been done in connection with these orphanages. Some of the boys have given their hearts to God, and I believe are real, true, earnest Christians. I was very much pleased, on meeting them in family prayer, and conversing with them, at the Christian spirit and true devotion to the Saviour which these little boys showed; and I believe that the same may also be said of several of the girls.

To follow on the history of the Mission in this province of Shan-si, which, perhaps, it will be better to do in order to give our friends some clear idea of the work; for I suppose this is the kind of work which is done at the stations in other inland provinces. I may say that in the eighth month of the year we knew that the triennial

PROVINCIAL EXAMINATIONS

would be held in the central city, and we expected that there would be some five or six thousand students gathered together at that time. And now comes the point of the adaptiveness of Mission work to the various phases of life in China. We have all kinds of experiences, and we must live and work so as just to meet the cases which come before us. Here was a splendid opportunity for missionary work. Some six thousand gentlemen, who had already taken their first degree, had assembled together in this large city. We had therefore an opportunity of striking a blow which might influence the whole of the province, because these gentlemen were from all parts. Each one of the eighty counties had supplied its quota of men coming over to these central examinations. A number of tracts therefore were struck off, and were distributed at the door of the examination hall. On each side—the east and the west sides—of the gateway our friends stood. By their side stood natives who also were giving away religious books, some Buddhist, some Taoist. The 6,000 gentlemen were thus supplied with tracts of various kinds, and prizes were also offered for the best essays on certain moral and religious subjects, the prospectus of which was given into the hands of each one of these gentlemen. These essays were to be returned to us after a given period. I rejoice to add that, in connection with that part of our work, we have had some little success. One of the prize essayists, who was after this engaged as a teacher, has become a sincere and earnest Christian. He resides not far from

the town of P'ing-yang in that province. He is a man well-to-do, and of considerable influence. After he had been with us some time in this city, his heart was touched, and his mind was enlightened. He went home and put away idolatry from his own house, and gathered together his own household, some twelve or thirteen persons, for family prayer. He has since, I believe, established a little place for worship, some sort of chapel, in that part of the country. That is a very pleasing instance of the good that has resulted already from the work which was done at that time.

But to go on with the account of the work which was being done. We had got to the eighth month of the year, and the winter would soon be upon us. The winters in the north of China are exceedingly severe. If you come down south, to the province of Canton, you have neither ice nor snow; but if you come to the centre of the country, in the province of Hu-peh, you have both snow and ice; and if you go to the north, to Shan-si, the winds are exceedingly severe and bitterly cold. The people there had been reduced very much by the famine. Numbers of them were starving. Therefore there was opened up at once before us the opportunity of

RELIEVING THE DISTRESS OF THE PEOPLE.

With regard to this work, the lady missionaries very kindly undertook the superintendence of the making of wadded clothes for the poor people. They employed many poor widows who had no means of subsistence in making these clothes.

Poor people came every day, and we used to have quite a number of them round the house seeking relief. They came dressed in rags, and we at once saw what they needed, and referred them to the ladies who had these clothes already made. There was a large pile of them made, and we very soon got through them; and then another pile was made, and thus, week after week, distribution was made to these poor people in their distress. This is another phase of the Christian work that has been done. And in connection with that I may mention another very pleasant fact.

A DORCAS MEETING ESTABLISHED.

The missionary ladies invited Chinese ladies, well-to-do persons who were not Christians, but who were kindly disposed towards the missionaries, and towards the good work which had been, and was being done, to come and join them in a little Dorcas meeting which was being held and which was continued during that winter, and was resumed last winter also. That is one means of gathering in those whom at first we should be unable to touch by our preaching. Being attracted by means of this kindly, loving, charitable work, they are brought into friendliness with us, and thus, step by step, led to the Lord Jesus Christ.

OPIUM-SMOKING.

Our friends went on with their work, visiting amongst the people; and, as they went from house to house, they found that opium-smoking was very rife. That is one of the saddest features of that part of the country. I grieve to say that seven-tenths of the adult population of that city of T'ai-yüen Fu are addicted to this habit of opium-smoking. I believe that this is an exceptionally bad place with regard to this vice, and I do not think that it is an over-estimate to say that there are about seventy per cent. of the people given up to this habit. The ladies (Miss Crickmay chiefly) in visiting the poor there found them given up to this practice of opium-smoking. Miss Crickmay, therefore, saw the necessity of doing something for the relief of opium-smokers. At once letters were

sent to Peking, and medicine was purchased; the opium pills were brought down from Peking, and sold to the people. And very encouraging instances we have had of those who, having received relief, wished to show their gratitude. I remember that on one occasion a man brought to me some congealed milk from Mongolia. He presented me with some of this as a thank-offering for the benefit he had received. A Chinese lady made a little embroidered comb-case (it is a common thing amongst the Chinese to carry a little comb, with which they comb out their moustache), which she presented to me out of gratitude for the kindness shown. We find very frequently evidences of real true gratitude on their part when we show kindness to them.

INDUSTRIAL TRAINING.

All this while the work in the orphanages was still going on. Here, also, a new phase of missionary work was entered upon. While those who had charge of the orphanages, (in the one case, Mr. Drake, who had taken over Mrs. Richard's orphanage, and had enlarged the school to some sixty scholars; in the other, Misses Horne and Crickmay) were teaching and training these children, they began to see that they must also give them some kind of industry that might be useful to them in after life. The work of straw braiding was taken up, and, I believe, is still carried on in the girls' orphanage school. It is work chiefly done by women in that part of Shan-si. Spinning cotton was likewise taken up, and embroidery, and other kinds of work, whereby these girls after they have left the school will be able to support themselves and bring a little into the family treasury.

OTHER DEPARTMENTS OF WORK.

Since I have left the province I have heard that our friends have also opened a book-store for the supply of Christian and scientific works. A medical missionary also, I am rejoiced to see, has been appointed to that station, so that a great work is going on there.

It is only a very short time ago that I received from T'ai-yüen Fu a little book of this sort. This book is a coloured silk folio, for a lady to use and put her coloured silk thread into. Part of it is black, part of it is red, part of it is white, and part of it is golden; and at the end of the book there is a very pretty and useful illustration given to try to bring a lesson out of this wordless book. And what is the lesson that is taught? First of all, the black indicates the blackness of sin—that whoever lives in the habitual commission of sin has his heart blackened by it. The next is the red, pointing them to the blood of our Lord Jesus Christ, which cleanses from all sin. The next is the white, which shows the purity of those who believe in the Lord Jesus Christ for salvation, that their sins are all cleansed away, and that they are washed and made white in His most precious blood. And then the last part is golden, which refers to the golden streets of the heavenly Jerusalem; thus are lessons taught to these poor women.

I think that after this reference to these various phases of missionary work, you will agree with me that our friends in the China Inland Mission have shown that

ADAPTIVENESS

which is so necessary for Christian missionaries. We find it in the case of Paul, how he was a Jew to the Jews. To those who were under the law, he was as under the law. To those who were weak he became weak. He was all things to all men if by any means he might save some; and I rejoice to think that our friends of the China Inland Mission are treading in the footsteps of the great apostle, and that, not only in dress, in their manner of life, and

in the houses in which they dwell, but also in their modes of work they are seeking this necessary qualification of adaptiveness to the Chinese in the work which they are prosecuting amongst them; and I rejoice to add that this work is being crowned with the blessing of God.

AGGRESSIVENESS: RENTING OR BUYING PROPERTY.

We have also evidence that they have that true aggressiveness which is necessary for the work of God. Unless we have in us a missionary spirit, whether we live here in England or out in China, we are not really and truly followers of our blessed Lord and Master. The friends of the China Inland Mission have in this too shown a Christ-like spirit. In coming to a town, they do not seek first to purchase property. They rent a house. Sometimes I have felt how difficult it was to go to some other part of the country to open up work there, because of the mission plant around me; we had built houses and chapels, and felt as though we could not leave them. It is one of the good features of the China Inland Mission that they do not first buy property, but they rent it; the only property which is held by the missionaries in the province of Shan-si is a burying-place for the dead. When our good friend, Mr. Whiting, went there to help in this famine relief work, and after a month's illness, without being able to do any work, laid down his life on behalf of the poor Chinese, we purchased a piece of ground in which to bury our dead. I am very glad to add that, although it was purchased in the first instance, it was afterwards given to us by the authorities of the province as a testimony of their kindly feeling towards us for the work carried on. This renting property is a very important matter. I remember speaking with a native gentleman on the subject, and when I told him that I did not purpose purchasing land in the province it seemed to set him so much at ease that I saw at once that the true policy of missionary work was not to purchase, but rent in the first instance. If we rent we can easily give up one place and move on to another, or we can hand it over into the hands of the Chinese; and when a church is formed and our work is done, it is much more easy to hand over a place which is purely native, and is rented by us, than it would be to hand over a large foreign building which had been occupied by foreigners, and was, perhaps, unsuited to the Chinese.

TRACT DISTRIBUTION.

I may also refer to the extensive work of tract distribution which was carried on. We did intend, in connection with that work, to inaugurate a series of successive visits throughout the whole of the province if possible. The members of the Mission are few, and they have been unable hitherto to accomplish that work except in part, but it is still kept in view. Some prefectures, or some parts of them are successively visited by the missionaries time after time, and quarter after quarter, with Christian tracts. The missionaries go distributing these tracts by house row, thus leavening the thought of the people, or, as the command which we have had read over to us this evening says, discipling the nation. And this very point is one of the most cheering and hopeful signs of missionary work in China. That is, that we can get Christian truth spread over so large an area, and step by step influence a whole prefecture, or a whole province, if we only had the means to do it. There is such a fine field for the Christian tract distributor there as I can hardly describe.

PREACHING THE GOSPEL.

Then, also, with reference to the work of preaching the Gospel, I remember that my friend, Mr. Turner, was so

pressed in his spirit to go and preach in the open air to the people that he went into the streets of that town of P'ing-yang Fu; but he could not get a congregation. The place had been so depopulated by the famine that he could not get people to listen to him, for there were so few in the streets. Did he give it up? No. He inquired where the fairs, which were common in this part, were held, and got a list of the fairs or market-days. To-day he was here, to-morrow he was there, the third day he was off to another place, just where there was a large congregation for him. And he took with him Christian tracts and Scriptures, and sold them, and preached to large numbers of the people. Thus the Word of God is being disseminated amongst the people.

AN AGED INQUIRER.

I remember going out one afternoon and meeting an old man. He was carrying his bedding upon his back. He asked me whether I knew Teh Sien-sen, that is Mr. Turner's Chinese name. He said that he had seen a tract, and on this tract was a stamp on which was printed, "Any person wishing for further instruction with reference to this Christian truth, is invited to such a house, to meet with such a person"—mentioning the name and residence of Mr. Turner. This old man—a man of seventy years of age—had walked nearly twenty miles that day in order to come and receive further instruction. He stayed with us two or three days in the house, and we had a good deal of conversation with him. He took back with him to his own home several Christian books and tracts, and I trust that he is being led to the Lord Jesus Christ.

A TRACT ON THE STREET WALL.

I may refer to the case of another man—a man who saw a sheet tract placarded on the street wall. He saw the same invitation, but he did not know that it was an Englishman who had given [the invitation; he saw the Chinese name, and he supposed that it must be a Chinaman. He came to the house, and he was quite surprised to meet a foreigner there. But he had been led by the sheet tract which was posted on the wall to seek for further instruction from the missionary.

A SOLITARY WORSHIPPER.

Only a short time ago I received a letter from this province, in which one of the missionaries said that he had gone into the country and found a man who was daily worshipping God. He was not connected with any church, but there he was in some far-off village. Having received the truth, he was kneeling down morning by morning praying to God. And I have no doubt that there are hundreds of people in China who are thus following after God, disciples of the Lord Jesus Christ, but not yet gathered into His Church.

Before I sit down I would just say one word. Yesterday morning I received a letter from a friend in York, and I would like to quote a line or two from it. He said, "Will you kindly give me the enclosed cheque for two guineas as the first of my annual subscriptions to the China Inland Mission, hoping many others may be stimulated to do likewise. I do every day pray for God's blessing upon you, and upon every member of the China Inland Mission." I have very great pleasure in presenting this cheque, and at the same time in expressing my very deep sympathy with the work which is being done.

REV. J. R. WOLFE

(of the Church Missionary Society).

Ladies and Gentlemen,—I have not had the privilege or the pleasure of seeing anything of the work of the

China Inland missionaries in China, but I know some of their men, and I wish their work every success. I think that the missionaries in China, belonging to the various missionary bodies, whether the Church Missionary Society, or the London Missionary Society, or the Inland Mission, have all one object in view, and that is to bring the four hundred millions of China to the Lord Jesus Christ. I think, speaking for all my brethren from China here this evening surrounding me, that that is our object, and that we are praying and labouring for it, and are determined, so far as we are able, never to cease our efforts until that is accomplished.

I want to tell you something about the province of Fuh-kien. I suppose that the reason why the China Inland missionaries have not come down to Fuh-kien is that we are pretty well manned there. There are not quite enough, but the Fuh-kien province is, perhaps, better manned than most other provinces in the empire. But before I give you some account of the missionary work that is being carried on in the province of Fuh-kien, let me just go back to a former period. It is not very many years ago since the first Protestant missionary set his foot in China. That was the great

DR. MORRISON,

whose name will ever be remembered in China as long as the Chinese church exists. We know very well that for many years that good missionary was unable to carry on any aggressive missionary work in the city of Canton where he lived, being prevented by the hostility and the suspicion of the Chinese Government. We also know that, earlier than Morrison's time, there was that devoted and zealous, though sadly mistaken man, Xavier, whose zeal was worthy of a holier cause than the spread of Romanism, as he stood every morning in the island of Macao, outside the mainland of China, and turned his face towards the mainland of China, and cried out, "Oh, rock, rock, rock, when wilt thou be opened?" At that time China was not opened, and that was the cry of Xavier; but the cry of the church in England was, "O, Lord God, open the doors! break down the walls of China. Give free course to the ministers of the Gospel." The rock has been opened; Xavier's cry has been answered; and the church's cry at home has been answered, for the mighty walls of China have been thrown down, and the gates have been swept away, and there is now free access from one end of the empire to the other for the spread of the Gospel, as you will see from the accounts of the China Inland Mission. Thus far the gate has been opened; and we here at home are called upon with a loud call to rise and enter in, and send as many missionaries as we possibly can for the conversion of that great empire.

THE PROVINCE OF FUH-KIEN.

I will speak now specially of the work in the province of Fuh-kien—that part of China where I have been permitted to labour for the last twenty years. You see [referring to the map of China before them] the eighteen provinces of China, and what an enormous country it is. I must confine my remarks to that one particular province, and try to show you what God has done there for the blessing of His Word; and I hope and trust that what God has done there will encourage you, dear friends, and encourage every missionary in China to go and pray, and work and expect, because God will certainly give a blessing at last, although we may have to wait long for it.

It is about thirty years ago since the Church Missionary Society first sent a missionary to the province of Fuh-kien. That province contains, I believe, somewhere about twenty millions of people. The great city of

FUH-CHAU FU,

which is its capital, is surrounded by a great, high wall, and within this massive wall there is a population of about 600,000 people—at least, the Chinese say so; and there are 500,000 outside. In other words, there is a population within the walls as large as the population of the great city of Liverpool; and round about the walls there is a population as large as that of the great city of Manchester. And then, in the valley in which the city stands, surrounded by magnificent mountains, there is another million, so that altogether you have there about two millions of people. This has been the centre of the Church Missionary Society's work in the province of Fuh-kien for the last thirty years.

NO FRUIT.

For eleven long years the missionaries of that society laboured there without a single convert being brought to Christ. They went there, they laboured there, they prayed there, and they shed bitter tears there, and some of them during that time died there and were buried there, without a single shadow of a sign that any influence whatever had been brought to bear upon the people of that great city. The friends at home got discouraged, and wished to give up the Fuh-kien mission, but one solitary missionary said: "You may give up the mission; you may sell off the premises. I am determined to stay here as long as I live." Three or four months after that noble determination, God permitted him to gather the first sheaf of what has since proved to be a blessed and abundant harvest in the city of Fuh-chau.

GREAT SUCCESS.

I wish just to give you some idea of the success of missionary work in that one place after years of waiting and trial. When I went out to Fuh-chau, about twenty years ago, there were about two or three converts just gathered in by that mission. There was not a church or school or catechist. There were only two or three teachers and that devoted missionary. When I left Fuh-chau about a year and a half ago, I left behind me very nearly 4,000 Christians, and 120 churches and chapels scattered all over the northern part of the province of Fuh-kien and down to the great city of Fuh-chau. These 120 churches and chapels are situated in 110 towns and villages in the province, and they are served by 120 catechists and native teachers—earnest, faithful men of God. Some of them have been ordained. We have had seven ordained in that province. I am sorry to say that only four or five of them are working at present. Two or three have fallen asleep and have gone to glory. If I had time to tell you the history of these devoted men, these earnest native pastors, and to bring you for a few minutes to their dying bed, to hear their glorious testimony and see their triumphant death, you would believe that the Gospel is still "the power of God unto salvation to every one that believeth." Let me just, in a few words, draw a lesson from that. You have been praying, and many of the Inland missionaries have been praying, perhaps, and labouring, for years, while there was no fruit, and you have got discouraged perhaps. Let the history of this Fuh-chau mission go forth, and let them read it and learn from it that prayer will never be in vain, and that earnest, faithful labour for God will never be in vain, and that the seeds sown in prayer and faithfulness will surely bring forth a blessed and abundant harvest.

A MISSIONARY JOURNEY.

And now let me give you a very short account of a very long journey which I took in the country some eighteen years ago. That will give you some idea of how these

churches and chapels have been established in the various towns and villages of the province. About eighteen years ago I took a journey with some two or three native catechists and colporteurs, and three or four coolies to carry my bags, and a cook to cook my rice and make my bed at night when I came to a village. We travelled through many towns and villages. After three or four weeks' travelling we came to a village containing probably about 15,000 people. I remember very well that when I came to the place it was a very wet evening, and my clothes were all wet, and I was very, very cold, and very, very tired, and very, very hungry, and was not feeling well. When I came to the village, my servant, who had gone on before me, was sitting on a stone wall at the entrance of the village. He said to me, "Oh, we cannot get a lodging here to-night!" I said, "How is that? We must have a lodging here. If we do not lodge here to-night, I shall die in the streets, and who will be responsible for my death?" The Chinese came round me in great crowds, and made all sorts of personal remarks. "Look, how white he is!" "He, truly, is a foreign ghost." "Look, how white his hands are!" One man said, "How clean his shirt is!" I said, "Brethren, I should feel extremely obliged to you if you would allow me to-night to sleep in your honoured village. Give me a lodging." One man cried out and said, "Oh, the foreign child can speak

THE FLOWERY LANGUAGE.

I said, "Yes, I can speak the flowery language. I have come all the way from England—ten or twelve thousand miles. My people at home have sent me to tell you glad tidings of great joy. When I came to Fuh-chau I could not speak the flowery language, and I remained there two years to learn it, and now that I have learnt the flowery language, I have come to tell you all about the glad tidings." One man said, "Tell us the good news." I said, "Not to-night: you must first get me a house, and then you can all come to me to-morrow morning. I will then tell you the blessed message which has brought me all the way from England." One man said, "Come along with me;" so we followed him, and he brought us to a room over his shop, for he had a shop in the town. We got into this room, and made ourselves as comfortable as we could. It was about nine or ten o'clock. I took my coat and waistcoat off, and was drying my waistcoat over the fire. In that part of the country the Chinese have no fireplaces in their houses, but they warm themselves in a very extraordinary way. They have a little earthen pot of fire, which they put into a wicker basket, and then they fill the pot with coals from off the hob in the kitchen, cover it up with ashes, and this keeps in the heat for four or five hours. And then you will see the Chinaman go into the street with this little pot of fire under his coat, and very often you will find a hole burnt in the man's coat; and the wonder is that the whole place is not burnt up, because they take these pots of fire to bed with them to warm themselves.

AN UNPLEASANT DISCOVERY.

Presently my native catechist, and three or four of the native Christians who were with me, rushed into the room, and said to me, "Oh, Sien-sen, you cannot stop here to-night." I said, "How is that? We are very comfortable here; we cannot now leave this place, the rain is pouring down outside, and it is very dark." He said, "You must leave here at once." I asked, "What is the reason?" "Why," he said, "this is the house of an opium-merchant. If you stop here to-night the people will put you down as an opium-merchant, and then, to-morrow morning, when you go out into the village to preach, the people will not listen to you. They will

look upon you with suspicion, because they hate the opium and those who have brought the opium to them." I said, "If that is so, pack up bag and baggage, and out into the street." There was a little urchin at the door, and as soon as I made my appearance outside the door he cried out, "Here comes the foreign ghost again!" The people all came round, and one said, "What is the matter? Is the foreign man going to leave the house to-night?" Another man said, "He is not going to leave the village, I heard him say that for the world he would not stop there to-night, because the house belonged to an opium-seller." And then twenty voices were simultaneously raised, and said, "Well, I will give him my house," "I will give him my house." Of course we could not accept all the houses, but we accepted one, and we followed the good man down through a narrow, dark, filthy lane. The Chinese have no lights in their streets—no gas, of course,—and they are entirely above all sanitary laws and regulations. They live entirely superior to them. And so you may easily imagine what sort of a place a Chinese city or street is on a dark, wet night. Now, before I go any further, let me just say

ONE WORD ABOUT THE OPIUM.

You have to-day heard Lord Shaftesbury call upon every man, woman, and child in the room to raise their voices, and never rest satisfied until England has withdrawn altogether from this horrible and abominable traffic in opium. Now I believe that there are some men who strongly advocate missions to China, and yet these very men, I am sorry to say, will also advocate sending opium to the Chinese. I should say, that you must ever look with suspicion upon any man who stands forth and advocates missionary work, and at the same time does not raise his voice strong and high against this abominable opium which is poisoning the Chinese, and constitutes the greatest hindrance to missionary work in China.

We came to the house, and the man said to me,

"THIS IS MY HOUSE, FOREIGN MAN,

and you are to have this house as long as you remain in the village; and you may open a place and preach in it as long as you like, and not a soul in the village shall say a word against you." So we thanked the man and got into the house, and very soon, of course, the house was crammed from one end to the other. It was not a very large one, but the court outside was filled, and the house inside was packed—every place was filled. And then, of course, I thought to myself, "Well, now I must redeem my pledge. I must stand up and tell the message." So I got upon a chair and began talking to the people from the text, "God so loved the world," and I very soon found that I could not get on. I was very tired and cold, and I did not feel very well, and I sat down upon the chair, and I said to the native catechist, "Now get up and talk to the people; I really cannot speak to them to-night," and I soon fell asleep in the chair. Some man came behind me and got me by the collar, and said, "Now then, foreign man, get up and talk to us. We do not hear a foreign man talk every night." I said, "My dear brethren, elder and younger, I cannot speak to-night, I am very, very tired, and hungry, and sleepy." The people at the bottom of the room said, "Truly that foreign man can speak reason—that is perfectly reasonable. He is tired, and hungry, and sleepy. Give him his supper and let him go to bed." So I got my supper and went to bed. Then they came to my cook and they said, "Now, tell us,

WHAT DOES YOUR MASTER EAT?

How many meals in the day does he have?" The

cook said, "Three meals a-day, like yourselves." And what does he have for breakfast?" "Fresh eggs for breakfast. Do not bring him any rotten eggs. Then he has beef for dinner." "And what else does he have for breakfast?" "Fresh milk," said my cook. They never drink milk in that part of the country, and they never milk cows or use the milk. They brought me beef for breakfast, and beef for dinner, and beef for supper too, and I fear that their notion of an Englishman was that he ate beef all the day long. In the morning I found fresh eggs and a basin of Chinese macaroni and vermicelli, and also a beautiful bowl of fresh milk. They had gone that very night to the farmer at the end of the village, and said, "Now, we have a foreign man in our house, and, strange to say, he wants fresh milk, and he must have it. Tie up the calves to-night, and milk the cows in the morning, and bring all the milk down the village that we may have milk for the foreign man." Then for dinner up came a large piece of fresh beef. My cook was not able to cook it. Only half of it was roasted. But where did they get the beef from? They went that very night and killed a cow in the village that I might have beef for breakfast, dinner, and supper. These Chinese treated me most kindly and hospitably when I was in the village; and when I was coming away they would not take a single farthing for all the trouble and inconvenience that I had put them to, and all the expense that they had gone to in killing a cow and getting milk for that wonderful breakfast.

I went out into the village to preach. There had been a fire in the village a few weeks before I came there, and it had burnt down a great many houses. I went out into the open space and stood upon a heap of rubbish, and read out the Sermon on the Mount, and then made some remarks upon it. I then read "God so loved the world," and so on. Perhaps two or three hundred or more came round me. When I had been talking a long time, I saw at the edge of the crowd

A BEAUTIFUL OLD MAN,

with a fine beard, and a fine white pigtail, and flowing garments, and a beautiful sash round his waist, and leaning upon a stick. He came into the crowd. The crowd opened out beautifully for the old man, and they bowed down before him, simply because he was an old man. This has often struck me, and I have often thought since then, "Oh, that I had the young people of England to show them that grand sight, and to show them how unconsciously the Chinese fulfil one of the commandments of the Bible." The old man said, "Young man, I will speak." I, of course, jumped off the heap of rubbish, and I bowed before the face of the old man, and said, "Venerable father, let the wisdom flow from your lips." Then he went on speaking of Confucius and Mencius, and all the rest of them, and a long rigmarole; and at last he said to me, "Foreign man, have you anything in your country like that?" I said, "Venerable father, may I speak?" And he said, "Young man, speak. Let wisdom flow." So I said, "I will speak, and wisdom shall flow—not my own wisdom, but the wisdom of this blessed Book which I hold in my hand." Then I went on to tell of Christ, of His eternal existence, of His incarnation, of His life, of His death for the world, of His resurrection, and of His ascension into heaven. And then I turned round to the old man, and I said, "Venerable father, have you anything like that? Has Confucius done anything like that for China? Or have any of your great sages?" I said, "Confucius was a good man, and I honour his memory; but he was a man of the earth, earthly. Jesus was the Lord from heaven. Confucius spoke of earthly wisdom, but Christ spoke of heavenly wisdom; and as

high as heaven is above earth, so is Christ above Confucius, and so high are the doctrines of Christianity above the doctrines of Confucius or Mencius." And then I began to speak about the new heart and the kingdom of God. He said, "Where is the kingdom of God, and who is the Holy Ghost?" Then he said, "You look young, but your words are weighty. Give me the book that tells me about it." I put the New Testament into the hands of the venerable old man, and he took it and bowed down and went away, and we saw him no more.

WHAT HAS HAPPENED IN THAT VILLAGE?

It is about eighteen years ago since I first went to that village. I was the first missionary that was there. Not a soul in that village at that time could tell you a word about Christ or about God. Since then our dear brethren the American Episcopal Methodists went down there, and they have opened churches and chapels, and God has blessed them, and now there are over four thousand native Christians in the village and the district round about there. Many of the men have built their own churches and chapels, and that is the result of the missionaries' labour there for seventeen or eighteen years.

What the Lord has done in Fuh-kien He is able to do in every one of the eighteen provinces of China. And if we in England try to do what we can in sending out missionaries—faithful men of God, who will not be ashamed of the blessed Gospel of the Lord Jesus Christ, but go forth in the strength of God and proclaim the Gospel from province to province, I am certain of this, that before many years we shall not count up Christians by thousands or tens of thousands, but by millions; and, as I said before, we will never rest satisfied until the four hundred millions of China shall be brought to the Lord Jesus Christ. If I had time here, to-night, I could bring before you blessed facts of conversion to Christ that would convince any one.

THE BEST CHRISTIAN EVIDENCE SOCIETIES.

You have Christian evidence societies in this country. Well, I believe that the Church Missionary Society, and the London Missionary Society, and the Inland Mission, and all the rest of the societies, are the best Christian evidence societies that you can have, because they bring you facts—facts that cannot be disputed—to show you what the blessed Gospel can accomplish, facts which the infidel cannot deny. You may bring forward arguments to convince the infidel, and he will sneer at you, and he will pick holes in your arguments; but we bring them thousands and hundreds of thousands of men who have been converted to Christ—men who were once worshippers of the devil—men who were once bowing down to idols of wood and stone. We bring men who have been brought from the degraded slough of heathenism into the glorious liberty of the children of God, and converted and changed, and brought into glorious hopes of life and immortality. We bring these forward and say, "These are proofs that Christianity is divine, and that the Gospel is still the power of God to salvation." Nobody can deny that argument, for it is a convincing one.

My dear friends, let us do what we can. The time is short, and we do not know how long we may be spared to do this blessed work. We believe that the Master is not very far distant; so let us work and labour, and then, when the Master comes, we shall see Him as He is, and we shall all rejoice together, and especially if these four hundred millions shall be brought to the Lord Jesus Christ before He comes.

REV. J. McCARTHY

Mr. Chairman, and Christian friends,—There is one thing that has been made evident, I think, by the addresses we have listened to to-day, and that is, that the extension of the Saviour's kingdom in China depends, and must depend, largely upon the native Christians, and their work in that land. My object now is to bring before you one of these men, known to me for many years, one who did a good work for God. His death has been mentioned in the report which you have heard read to-day. Liang-gwe was one of those who had been born in heathen darkness. In his early childhood he had been taken by his parents to the temples, and taught to put his head on the ground before the idols.

Mr. McCarthy then gave a sketch of the history of

LIANG-GWE,

and of the circumstances connected with his conversion. He told of his exemplary life, his great usefulness as a Christian worker, and of his happy death, and in conclusion said, I mention this case, which is known to me and to others here, not merely that you may think of Liang-gwe, but in order that you may think of the many hundreds of native Christians in China, and of the many from among these whom God has manifestly called to do work for Him among their own countrymen. Our difficulties in China are often very great, and require that Christian friends at home should remember us in prayer; but I believe that the missionaries on this platform will agree with me that our difficulties in China are just as nothing in comparison with the difficulties of our native brethren and sisters who seek to do work for God among their own countrymen. In addition to the tyranny of old associations which cling to them, they have the active opposition of their friends, who would consider it quite a right and proper thing for foreigners to teach their own religion, but think it a very improper and wrong thing, and a thing to be censured, that men should adopt the religion of foreigners, and especially the religion of foreigners who have injured the Chinese so much as we have injured them. These native Christians, and especially the preachers among them, are those who hear most about our abominable opium traffic. It is in their faces that this is so frequently thrown, and their own friends and relatives are continually upbraiding them with having to do with people whose fellow-countrymen injure the Chinese so much as our country-men injure them. For the sake of these native Christians I mention these things, so that in your prayers, when you remember the missionaries who have been sent out from this land, and when you remember especially those whose names you know, you may also couple with them our native brethren, without whose help our efforts would bring very scanty results indeed. I would ask you to pray the Lord of the harvest that He would raise up from among the native churches many more of these labourers—many more of these men filled with the Holy Ghost to labour among their fellow-countrymen. I trust that one result of our meeting will be that we shall care more and pray more for our beloved native brethren and sisters in China.

LORD RADSTOCK.

I shall detain you but a moment or two after the deeply interesting addresses which we have heard. I do not say that as a matter of routine, but as a matter of fact. I do not remember ever to have been present at any meeting where the speeches gave a more graphic view of life in the country in which mission work was

carried on, or gave a more deeply encouraging stimulus to those who are desiring to carry on that work.

But I could not address this meeting without saying a word for the encouragement of those who are interested, because it has been my privilege to know something of this Mission from its very beginning. At the end of 1865, or in the year 1866, I had the happiness and privilege of making the acquaintance of dear Mr. Hudson Taylor. There were then, I think, about three or four in this Mission, and he told me that there were seventeen more ready to go out, that it would cost about £2,000 to send them, and he wished me to join them in prayer about the matter. What struck me was this. He said, "If the Lord sends money to send out three or four we shall take that as His indication to send out three or four; but if He sends the money to send out seventeen we shall believe that seventeen are to be sent out." And I remember that at the end of three months he told me that the money had been provided; and from that time I have felt it to be a most blessed privilege to watch this work.

I can truly say that if people will read

"CHINA'S MILLIONS"

at all carefully, I think that they will find abundant ground not only for thankfulness to God, but for encouragement to their own souls. I believe that our great failure in England arises from what I should call a comfortable religion. I believe that there are more Christians that are injured by comfort than by anything else. Comfort seems to paralyze work on all sides. It is a sort of prison-house out of which Englishmen are very slow to get. I look at the life of practical devotedness and consecration manifested by these beloved servants of God—and it requires faith in God for a man to go out to China simply with his passage paid—and I feel that these servants of God ought to be, in a special degree, the objects of our care: if they give their lives to this work, the least that we can do is to see that they do not come to want. I believe that through want of thought and prayerfulness on the part of Christians in England, sometimes that has not been so very far from being the case. They will not tell you when they are in need, and if you want to find out when they are in need the only thing is to pray about it, and in your prayer God will direct you.

FAITHFULNESS OF GOD.

I feel that this Mission is another testimony of God's faithfulness in sustaining His own children, and it is a blessed call for us to be up and doing. For these fifteen years past God, in answer to prayer, has sustained these servants who were comparatively unknown. In answer to prayer God has supplied their need and increased their number, so that instead of there being five European

labourers in the field, there are now upwards of a hundred, besides a hundred native labourers. What an encouragement for us to go forward! And oh! if we are bought by the blood of Christ, if we are set apart by the Holy Ghost for the heavenly kingdom, for the heavenly warfare,—is it not a call to us to catch a little of this fire and to be stirred up by the example of their faith? so that for the little while that may remain, whether we labour at home or abroad, we shall be able to do so somewhat in the spirit of that beloved servant of God who said, "I count all things but loss for the excellency of the knowledge of Christ."

FULL SURRENDER TO GOD.

I solemnly believe that there is a circle of habit which enchains most Christians, and that when they get beyond that circle into utter abandonment to God they have a revelation of Christ's presence and Christ's joy which those who remain within that wall never experience. And therefore, when I see servants of God sustained and strengthened for His service, and mightily honoured, how encouraging it is! Ah, it did me good when I heard of one dear servant of God connected with the Mission—a lady of about fifty, who went out at that age to learn Chinese, and who is at work now about 1,600 miles inland, where she had to travel for three months with native servants and native boatmen. Ah, I thought, there is an example for us! And if that spirit animates the Christians of England we shall soon see God working mightily. The Holy Ghost is waiting to work. God is waiting to work. But He wants instruments. He just says, "Who will go?" And too often the answer is, "Do not send me; send some one else." May our God give us grace to be faithful to our Master who died for us, for the little while that remains till He comes!

THE CHAIRMAN :—I quite agree with what Lord Radstock has said. The interest to-night has been very great indeed. How much faith and perseverance will do! What an opening we have here! We shall do what we can for this great work. I know that sometimes people prefer to support missionaries of their own denomination. By supporting the China Inland Mission you are virtually doing that. They do not ask whether a man is a Baptist, or an Episcopalian, or a Wesleyan, or a Congregationalist, but is he a Christian? Has he the love of God burning in his heart? Has he passed that particular line which Lord Radstock has referred to? Has he so consecrated himself to Christ that he is prepared to make sacrifices for Him? If that spirit is there, then whatever the denomination may be it matters not, he is sent forth. May God give us all grace to live for this good work, and to His dear name shall be the thanks.

A hymn was then sung, and Mr. EDWARD TROTTER concluded the meeting with prayer.

Brief Notes.

PROVINCE OF CHEH-KIANG.

Hang-chau.—Mr. and Mrs. WILLS have been in charge of this station, and have met with a good deal of encouragement in their work. The number of communicants on the 1st of January, 1881, was 117, of whom thirty-three were women; and the contributions of the native Christians for the previous year amounted to ten dollars. During the year 1880, twenty-one were added to the

church by baptism, and three were removed by death. We regret to say that Mr. WILLS has suffered so seriously in health as to render his removal from Hang-chau to a more healthy location imperative.

Shao-hing (and Ning-po) Station.—In this station the health of Mr. and Mrs. MEADOWS and family, and Miss MURRAY has been preserved, and their various labours have been carried on uninterruptedly during the past

year. Mr. and Mrs. WHILLER have been residing in Ning-po for a good part of the time, and assisting in the work there; but the general direction and oversight of the whole remains with Mr. MEADOWS. The total number of communicants in the ten stations and out-stations under Mr. MEADOWS' care is 185, of whom eighty-three are females; and the native contributions during the year 1880 amounted to ninety-six dollars and ninety-eight cents. There is a small boys' day-school of three pupils in Shao-hing. Miss MURRAY conducts a girls' boarding-school of seventeen pupils, many of whom, we are thankful to say, are converted.

Fung-hwa Station.—In the absence of Mr. and Mrs. WILLIAMSON, who are still at Che-foo, the superintendence of the Fung-hwa work is carried on by the native pastor, Mr. Vaen. We are unable to give the statistics of the year 1880, but the total number baptized from the commencement in this station and its out-stations must be between 130 and 140.

T'ai-chau Station.—Mr. RUDLAND, writing on Feb. 22nd, informs us that during the year 1880 six persons were baptized, bringing the total number of communicants to 125, of whom seventeen are females. He further speaks of nineteen hopeful candidates for baptism, and of native contributions for the year amounting to eighty-one dollars and seventy-four cents. Mrs. RUDLAND and the children were well, and Mr. RUDLAND improving in health: he had been sick. We had hoped to have been able ere this to divide the work of this prefecture, and to have Sien-kü the head of a separate district, under the oversight of Mr. WILLS. But the serious failure in his health has rendered this impracticable. If efficiently superintended, we believe the work in and around Sien-ku would soon prove fruitful. "Pray ye, therefore, the LORD of the harvest."

Wun-chau Station.—The proportion of native contributions to the number of members is higher in this district than at any other station connected with our work. The total of sixty-three members (twelve of whom are females) has contributed sixty-three dollars and forty cents. Four candidates for baptism have been recently accepted in addition to the above number. During the year 1880 seventeen persons were baptized, but six had to be suspended, some of whom, we hope, will be restored before long. The conversion of the first of these girls in the boarding-school was a source of great joy to Mrs. STOTT, and the success of Mr. DOUTHWAITE'S medical work is very cheering. Seventy in-patients have been treated in the hospital, and 2,140 out-patients. Mr. STOTT, writing on the 5th of March, says:—"A few of the opium patients are taking an interest in the Gospel, and the assistant thinks one of them is converted. We are all pretty well except Mr. Douthwaite. After his arrival he seemed to improve for a time, but I fear he is rather going back again. At present he has a good deal of work to do, and last week all but broke down. Had he really broken down it would have given the work a severe check, and it is promising to be a most important work."

Kiu-chau Station.—Mr. and Mrs. RANDLE and Miss BOYD have returned to their work from Shanghai, where a little girl was added to their family. In speaking of KIANG-SI province, we have referred to one part of Mr. RANDLE'S work. The CHEH-KIANG part of the work has been carried on during his absence by the native helpers in a satisfactory manner. We regret to say that he has suffered a severe loss, his house having been broken into during his absence, and many valuable articles which it will be difficult for him to replace have been carried off. From the statistics of the work of the year 1880 we

gather that in the two provinces were four organised churches, consisting of forty-nine communicants, twelve of whom were females. One girls' boarding-school of seven pupils is carried on by Miss BOYD. The native contributions for the year amounted to eleven dollars ten cents.

Kin-hwa Station.—Mr. HENRY TAYLOR continues to labour in this city. The out-station at Lan-k'i has remained closed during the year for lack of a suitable helper. The work in Kin-hwa has not been without encouragement: five males and one male have been baptized during the year 1880, and, exclusive of seven persons under discipline, there are now eighteen communicants. During the year a murderous assault was made by soldiers upon the native preacher, who suffered severely from the effects of it; but the authorities took up the case and punished the culprits, and it is to be hoped that the results will rather further than hinder the work. Mr. HENRY TAYLOR has taken several missionary journeys during the past year, which, we hope, will in due season bear much fruit.

KIANG-SU PROVINCE.

At Nan-kin Mr. THOMPSON is residing with Mr. and Mrs. ADAMS. There is at last a cheering promise of additional labourers for the station. Several of the American societies are proposing to send agents there; should they do so and efficiently occupy the city, we shall hope to retire and throw additional strength into some less favoured portion of the great field.

At Chin-kiang Mr. TOMALIN has been greatly cheered by a very interesting case. A tract left by a missionary in Lai-chau Fu, SHAN-TUNG, fell into the hands of a young man, who was greatly interested and eager to obtain further light. He was unable to learn the name of the missionary, or where he came from; but after a time, meeting with a scholar who had heard the Gospel in our chapel at Nan-kin, he set out for that city, distant a month's journey from his home. Most of our chapels are known by the name of "Jesus Hall," and when this young man reached Chin-kiang, he found there was a "Jesus Hall" there, and went no further. The native preachers and Mr. TOMALIN soon found this man to be a sincere inquirer; he showed much love for the Word of GOD, and much distress about his sins—a circumstance very uncommon in China. When he did find rest in Christ his joy was correspondingly great, and now his intense desire and prayer are for the conversion of his own family and countrymen. He obtained employment in a village about forty *li* from Chin-kiang as village school-master, but when the villagers found he was a Christian, they took away their children. But none of these things moved him, and we trust he may be counted faithful unto the end.

Mr. TOMALIN also reports the work in Yang-chau as more cheering and healthy than he has ever known it. He was about to visit that station and Ts'ing-kiang-p'u, hoping in each to baptize some candidates.

SHANGHAI.

Mr. and Mrs. DALZIEL continue to be much encouraged in their work amongst the sailors. Neither of them are in good health, and we shall be thankful for prayer that they may be strengthened to bear the heat of the approaching summer. The business here in connection with our own Mission is in itself a heavy strain; parcels, letters, boxes constantly arriving from or for stations all over the empire; entertaining missionaries arriving in China from home, or sick missionaries who have to come

to Shanghai for medical treatment, or others present in Shanghai on Mission business; purchases of various kinds to be made for those who are in the interior, and other similar duties connected with a large mission, call for constant and systematic labour. Added to this the sailors' room is open every day, and all the day; a short prayer-meeting is held every night if any sailors are present; and there are two larger meetings during the week—beside a full Sunday's work in the Sailor's Home and on board gun-boats or other vessels in port, which fill up the time, and very frequently more than exhaust the strength of our brother and sister. We rejoice to be able to add that GOD has given them many souls for their hire.

GAN-HWUY PROVINCE.

Gan-king Station.—Mr. PEARSE has recently had encouragement in his work. In the end of January (1881) he baptized four persons in Gan-king, one of whom was a soldier in the camp, and another was the eldest girl in the school. Since then two have been baptized in the out-stations. His recent visits to the out-stations have been encouraging; in several country places where there are Christians residing, their testimony seems to be taking hold of the people.

Mr. SOWERBY is now taking a share in the work; we hope that soon he will be able to render pretty efficient assistance. In connection with Gan-king and its six out-stations there are three organized churches and forty communicants (thirteen of whom are females), ten native helpers, eight chapels and preaching-places.

Mr. COULTHARD wrote when in Gan-king, in reference to the above-mentioned soldier: "He was a corporal in the army, and commanded ten men; he influenced those under him, and they frequently came to hear the Gospel; but latterly he has been much persecuted, and having received a flogging and been dismissed from the army for his testimony, none of his subordinates come now, for fear, except one who came yesterday (Sunday) in spite of orders and threats: may he be truly converted! Another man comes regularly every Sunday from a village five miles off; his brethren now object to his coming, yet he continues to do so: may GOD give him strength to persevere! He is anxious to be baptized."

Mr. and Mrs. PEARSE have been greatly cheered by the arrival of Messrs. COOPER and PROTHEROE. Mr. SOWERBY and Miss WOMBELL remain with Mr. and Mrs. PEARSE. Mr. HUNNEX, who has recently been married to Miss MULLER, has for some time past been residing in Chin-kiang.

KIANG-SI PROVINCE.

Ta-ku-p'ang Station.—The friendly feeling of the people in and around Ta-ku-p'ang towards Mr. and Mrs. CARDWELL is a great comfort to them, and but for the "rowdy" people—strangers from different places and provinces—who visit them from time to time, and the state of Mrs. CARDWELL'S nerves, and her frequent attacks of violent headache, he would feel quite comfortable in leaving her to spend a month or two in visiting his stations and other places. He feels his principal want is a co-worker, to stay at home during his absence, and attend to the home work. Writing on the 7th of March, Mr. CARDWELL says: "I had the pleasure of baptizing the man Hwang a short time since. Both Lo and Ts'ai write me very encouragingly about their respective out-stations; in each they believe several are truly converted. We are looking for blessing in this place also."

Mr. RANDLE'S two out-stations in the KIANG-SI province are, we trust, steadily progressing. The opening of a new chapel in the suburb of Yuh-shan Hien was attended

by considerable difficulty; much prayer was offered to GOD, and when we last heard it was believed that the difficulty had passed away.

We are unable to give the exact number of native communicants in connection with our work in KIANG-SI, as Mr. RANDLE'S statistics do not separate the CHEH-KIANG and KIANG-SI converts; we believe, however, that those in connection with Mr. CARDWELL and Mr. RANDLE together must be about forty in the KIANG-SI province.

HU-PEH PROVINCE.

At Wu-ch'ang the health of Mr. BALLER has been seriously failing for some time past, and Mrs. BALLER being weakly, both are proceeding to Che-fu to assist in the work there for the present. Mr. J. J. COULTHARD will take Mr. BALLER'S place at Wu-ch'ang. From I-ch'ang, as mentioned in our January number, we have retired. At Fan-cheng Mr. HUNT and Mr. PRUEN are working. Mr. HUNT writes, on March 1st: "Every afternoon I go over the river with the colporteurs to the opposite city, *Siang-yang Fu*, to preach; the Lord has given us much encouragement, and we succeed in selling a few books and tracts daily. One of the inquirers, who has found employment now, attends our Sunday afternoon service regularly, and still wishes to come out on the LORD'S side. An old man (a patient of Mr. Pruen) who is slowly dying of cancer, also seems to have put his trust in the Lord Jesus."

KWEI-CHAU PROVINCE.

Kwei-yang Fu Station.—This station has been reinforced. Mr. BROUMTON has recently married Mrs. WM. MCCARTHY, and Mr. and Mrs. BROUMTON have taken back with them Miss KERR to work with Miss KIDD, and Messrs. EASON and ANDREWS to work among the men. Three converts have been baptized in this province. Mrs. G. CLARKE has recently suffered a good deal from ill health, but was better when we last heard. Mr. G. CLARKE was well. Our friends in Kwei-yang were cheered by the visit of Mr. DORWARD, but failed to induce him to prolong his stay.

Our last letters from Kwei-yang Fu were dated March 4th, 1881. Miss KIDD writes:—"I have still only my three girls, but have great numbers of women coming to us about the school. One day last week I had as many as fifty, so that I feel that GOD is encouraging me and soon will send me many more. The mothers dread we are Roman Catholics, and that their girls once in will be in for aye. But I feel that the girls going to their homes and telling what they hear must do much more good than we could do."

SI-CH'UEN PROVINCE.

Chung-king Station.—Messrs. SAMUEL CLARKE and J. H. RILEY have each taken important missionary journeys lately, and Mr. and Mrs. NICOLL have been very fully occupied in Chung-king itself. Mrs. NICOLL finds almost unlimited opportunities of access to the women in their own homes and in her own. The large, quiet, and orderly congregations on the Lord's day might give a stranger to suppose the station had been opened fifty years. The two converts baptized are a comfort and satisfaction, but there has been much sorrow in connection with a native helper who had been highly valued and much loved for some years in another province. It appears that this man married a SI-CH'UEN woman whose husband was reported to be dead, but who subsequently turned up, giving rise to much trouble and sorrow, and necessitating the dismissal of the helper. We regret to hear that Mr. NICOLL is in a very unsatisfactory state of health, and would ask prayer that, if it be the LORD'S will, he may be

strengthened that he may continue his labours. Mrs. NICOLL and Messrs. S. CLARKE and RILEY were well, according to latest intelligence.

SHAN-SI PROVINCE.

Through GOD'S goodness we have now a large staff of missionaries in this province at one or other of the stations T'ai-yuen Fu or P'ing-yang Fu. Miss CRICKMAY was married, at Peking, to Mr. TURNER on Feb. 1st. Misses LANCASTER and KINGSBURY will reside in her place with Miss HORNE. Our other missionaries in this province are Mr. and Mrs. JAMES, Mr. DRAKE, Mr. PARROTT, Mr. SAMBROOK, Dr. and Mrs. SCHOFIELD, and Mr. and Mrs. LANDALE. Mr. CAMERON and Mr. PIGOTT have also been labouring in this province for some time. Mr. ELLISTON, who was at P'ing-yang Fu, has latterly been conducting the school at Che-fu. Besides the men baptized in P'ing-yang Fu by Mr. TURNER, there are three or four female candidates there whom he hopes soon to receive. Seventeen or eighteen boys and girls in the orphanages at T'ai-yuen Fu are believed to be converted.

KAN-SUH PROVINCE.

Ts'in-chau Station.—We are thankful to be able to announce that, through the goodness of GOD, Mr. and Mrs. PARKER, Miss WILSON, and the native helper, Hwang Keh-chung, have safely reached this station. This is the first entrance of missionary ladies into the province of KAN-SUH, and now for the first time the women of KAN-SUH will have the opportunity of hearing from one of their own sex of the unsearchable riches of CHRIST. May we ask for much prayer that a great and speedy blessing may descend on this station and its vicinity.

Our letters from Mr. PARKER and Miss WILSON bear dates to February 13th, 1881. Mr. PARKER informs us that "two men, a dealer in rice, and a boot-maker (named Chau and Chang respectively) are accepted for baptism: they bear a good deal of taunting. A man named Ch'ay, a pedlar of school-wares, also worships with us. He says the report outside is that the *doctrine* is true, but that it is uncertain how the mandarin will act should any enter the Church. . . . The fear of man may hinder many. . . . At Han-chung Fu (SHEN-SI) it was a privilege to see persons baptized each of the four Sundays we spent there. Ts'in-chau seems even more hopeful in my eyes than Han-chung, and if greater reaping took place here than there, it will call forth more praise than wonder; the fruit seems ripe for gathering."

Mr. KING'S last letter was dated Feb. 27th, 1881; at that date he was very busy, and except his little boy, who had diarrhoea, causing some anxiety, they were all well. Miss FAUSSETT is carrying on Miss WILSON'S work in addition to her own former work.

SHAN-TUNG.

Che-fu Station.—The healthy position of this station renders it particularly suitable for the head-quarters of the Mission. We are thankful to say that Mr. JUDD has so far recovered from his severe accident as to be able to recommence work, and Mrs. JUDD and family are well. Mr. and Mrs. WILLIAMSON still continue in a very unsatisfactory state of health.

Among the various works we are proposing to carry on at Che-foo, not one of the least important is that of a school for the children of missionaries, and of other foreign residents in China. We trust that through it the trial and expense of sending children home from China may, in many cases, be saved. Mr. W. L. ELLISTON has

already made a commencement, and the number of pupils, we believe, is now about twelve, with every prospect of increase. We are also hoping shortly to see a dispensary, and probably a hospital commenced there, and to have a refuge for the cure of opium-smokers. Mr. and Mrs. BALLER will take on from Shanghai Misses GARDNER, SOUTHALL, and JONES, who will commence their studies of the language at this station.

SHEN-SI PROVINCE.

Han-chung Fu Station.—Mr. and Mrs. G. KING and Miss FAUSSETT remain here, and are assisted by Mr. Ho, the first convert. In all, more than forty persons have been baptized at this station, and there has been much cause for loving gratitude, though our friends have had to sorrow over the unsatisfactory walk of a few of the converts.

YUN-NAN PROVINCE.

No station has, so far, been opened in this province, but Mr. TRENCH (accompanied in one of his journeys by Mr. BROMTON) has visited nearly every city in eastern YUN-NAN. Messrs. STEVENSON and SOLTAU, in the west, have also made extensive itinerations. By these various means much seed has been sown, the fruit of which, we hope, will appear in due season.


Mr. TRENCH left Wu-chang on the 1st April, 1881, with a fresh supply of Scriptures and tracts, hoping to extend colportage work to all the hitherto unreached cities of YUN-NAN.

HU-NAN PROVINCE.

Mr. DORWARD has been itinerating with two native helpers in this province, and has been much cheered by the reception which has been given him. He has been designated for work in this province, and has taken the first of a series of journeys projected, and intended to be systematically continued until stations can be opened for more localized work. This, his first journey, has occupied five and a-half months. We hope shortly to give fuller particulars of Mr. Dorward's work in the province. It appears that about 5,300 tracts and books, 7,000 or 8,000 sheet tracts, and 1,700 or 1,800 gospels were disposed of, while the Gospel was preached to multitudes, many of whom had never heard the message before. Mr. Dorward is the only Protestant missionary who has ever traversed the route by which he returned from Hung-kiang to the waters near the Tung-ting lake.

EN ROUTE FOR KWEI-YANG FU.

Extract from Letter just received.

" LETTER has been received from Mr. Eason, giving an account of the escape of himself, Mr. and Mrs. Broumton, Miss Kerr, and Mr. Andrew, from very great and serious danger, 'not only of the lading and ship, but also of their lives,' during their boat journey towards Kwei-yang Fu.

"A severe storm of rain, wind, etc., came on, which so increased the volume and current of the river, that their boat was in imminent danger of being swept away, broken up by the great strain upon her, or crushed by other boats being borne against her; and had they not providentially been moored on the more sheltered side of the river, the boat at least must have been lost. As it was, they had all to get ashore in great haste, and were happily able to land their luggage also without serious damage, but the boat itself was greatly injured, and needed somewhat extensive repairs before they could proceed.

"Mr. Eason says that some fifty lives were lost by drowning (of course in that immediate district), and twenty to thirty boats destroyed."

STATIONS OF THE CHINA INLAND MISSION.

PROVINCES—

CHEH-KIANG. Area, 35,654 square miles. Population, 26,000,000.

HANG-CHAU. Out-stations, 6; Missionaries, 1; Native Helpers, 7; Communicants, 117; Chapels, 9

SHAO-HING	}	8	3	11	155	12
NING-PO						

FUNG-HWA	5	2	9	100	6
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T'AI-CHAU	7	1	6	125	8
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WUN-CHAU	4	2	9	63	5
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KIU-CHAU	3	2	4	49	4
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KIN-HWA		1	1	18	1
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KIANG-SU. Area, 40,140 square miles. Population, 34,000,000.

NAN-KIN	}	2	7	6	45	5
CHIN-KIANG						
YANG-CHAU						

GAN-HWUY. Area, 54,002 square miles. Population, 17,000,000.

GAN-K'ING. Out-stations, 6; Missionaries, 5; Native Helpers, 9; Communicants, 40; Chapels, 8.

KIANG-SI. Area, 61,580 square miles. Population, 23,000,000.

TA-KU-T'ANG. Out-stations, 3; Missionaries, 1; Native Helpers, 5; Communicants, 5; Chapels, 3.

HU-PEH. Area, 69,479 square miles. Population, 27,000,000.

WU-CH'ANG. Missionaries, 2; Native Helpers, 1; Communicants, 26; Chapels, 2.

FAN-CHENG. Missionaries, 2; Native Helpers, 1; Chapels, 1.

KWEI-CHAU. Area, 66,758 square miles. Population, 5,000,000.

KWEI-YANG. Missionaries, 6; Native Helpers, 1; Communicants, 3; Chapels, 2.

SI-CH'UEN. Area, 185,052 square miles. Population, 21,000,000.

CH'UNG-K'ING. Missionaries, 4; Native Helpers, 2; Communicants, 4; Chapels, 1.

SHAN-SI. Area, 65,950 square miles. Population, 14,000,000. (Work begun, 1876.)

T'AI-YUEN. Missionaries, 8.

P'ING-YANG. Missionaries, 4; Native Helpers, 2; Communicants, 4.

KAN-SUH. Area, 40,140 square miles. Population, 15,000,000. (Work begun, 1876.)

TS'IN-CHAU. Missionaries, 3; Native Helpers, 1; Communicants, 2; Chapels, 1.

SHAN-TUNG. Area, 53,768 square miles. Population, 28,000,000.

CHE-FU. Missionaries, 4; Communicants, 8; Chapels, 1.

SHEN-SI. Area, 81,215 square miles. Population, 10,000,000. (Work begun, 1876.)

HAN-CHUNG. Missionaries, 2; Native Helpers, 1; Communicants, 40; Chapels, 1.

HO-NAN. Area, 66,928 square miles. Population, 23,000,000. Missionary Itinerations begun 1875.

HU-NAN. Area, 83,214 square miles. Population, 18,000,000. Missionary Itinerations begun 1875.
Missionaries, 1; Native Helpers, 2.

YUN-NAN. Area, 122,461 square miles. Population, 5,000,000. Missionary Itinerations begun 1877.
Missionaries, 3.

KWANG-SI. Area, 77,856 square miles. Population, 7,000,000. Missionary Itinerations begun 1877.

BURMAH. BHAMO, 1875. Missionaries, 2; Native Helpers, 1.

CHINA'S MILLIONS.



THE GREAT RAPID, MI-TAN GORGE, YANG-TSI KIANG.

From the Irrawaddy to the Yang-tsi.

WHO THE friends of the CHINA INLAND MISSION and the readers of CHINA'S MILLIONS the following letters will have an especial interest, for is not the journey here detailed one of the first-fruits of our united prayers and efforts for years past for the *opening of China from the west?* We can scarcely yet speak of the route being fully open. Had the Burmese officials been unaware of the cordial relations existing between Messrs. Stevenson and Soltau and the Kah-ch'ens and the Chinese, they would probably not have allowed them to leave Bhamò for fear of being held responsible if they should be killed during the journey. And had the travellers been less acquainted than they were with the languages and ways of the Kah-ch'ens and of the Chinese, the incident referred to in the narrative, while crossing the mountains, might have terminated much less satisfactorily. Any want of calmness, self-possession, and tact on the part of our brethren might have ended fatally; and, as it was, they were not a little indebted to the faithful adhesion and skilled diplomacy of their own Kah-ch'en friends, and of the Chinese leaders of the caravan, for the successful issue of the event. The result, however, of this very journey opens the way more fully for succeeding ones; hundreds who have received medical aid will be the fast friends of succeeding missionary travellers, and Messrs. Stevenson and Soltau, in particular, have now, by special treaty, the right of travelling without molestation through the district of those Kah-ch'ens who deem themselves injured by the death of their chieftain while absent with Major Sladen.

Altogether apart, however, from these matters of special interest, this journey has some

importance. It is the *first* journey of European travellers through China from west to east. In 1867-8 Major Sladen succeeded in crossing the hills and penetrating China as far as Mo-mien, as detailed in the valuable account published by Dr. Anderson. But, at that time, the Chinese imperial power was quite in abeyance in western YUN-NAN, which was in the hands of the Mahometan Panthays. The next attempt to enter China from the Burman side cost the valuable life of Augustus Margary, whose monument is now one of the ornaments of the foreign settlement at Shanghai. Last year, one of the present travellers, Mr. J. W. Stevenson, had the privilege of being the first European traveller to enter YUN-NAN from Burmah since the restoration of Chinese rule. He entered China by a different route from that taken this time, and pursued his missionary journey as far as Yung-chang Fu, whence he returned to Bhamô in peace. On this occasion, our friends crossed the whole of China from west to east, Mr. Stevenson purposing (D.V.) to return to Bhamô by sea and the Irrawaddy, while Mr. Soltau will probably visit the United States and England ere rejoining him in Upper Burmah.

The marked answer to the prayers of our friends vouchsafed last year, in GOD'S provision of so devoted a native helper for Bhamô, able to continue the Mission work and to take charge of the Mission property during the absence of Messrs. Stevenson and Soltau, was the withdrawing of not one of the least of the bolts which barred the way against such a journey as the present. We ask much prayer that the seed sown on this journey, and all its important issues, may be rendered fruitful in the glory of GOD, in the further opening up of the country to missionary effort, and in the salvation of many precious souls, both in Burmah and China.

BY MR. HENRY SOLTAU.

Letter 1.—Across the Border.

SIX years ago to-day (April 6th, 1875) Mr. Stevenson and I left Glasgow for Burmah, hoping to settle in Bhamô, and to make our way thence into western YUN-NAN, thus reaching China from the west.

The history of those six years is well known to the readers of CHINA'S MILLIONS, who have doubtless shared with us the desire to see the "two-leafed gates" open before us, and the many obstacles to the entrance of the Gospel from the west removed. It would occupy too much time to recount the marvellous way in which bolt after bolt has been gradually withdrawn by the hand of Him that "openeth and no man shutteth," and how, during the five years and more of waiting and prayer, He has also been preparing the hearts of the people on the Kah-ch'en hills, in the Shan plains, and in China itself, not only to *allow* us to come amongst them, but also to give us a *welcome*.

A journey made by Mr. Stevenson across the hills in 1879-80, as far as to Yung-chang Fu, showed that the way was almost open, but some obstacles still remained, which were only removed just before the day we had fixed to make a start. How the LORD has answered the prayers of His people for many years in now allowing us to enter together, the following little sketch of our journey will serve to show. May it be the means of strengthening the faith of us all, and the bringing of great glory to His name!

As this was altogether a missionary journey, to avoid wearisome repetition, and for the sake of brevity, I shall not attempt to give the *details* of each day's preaching and bookselling, nor of the medical work which, from time to time, we were enabled to do.

AN OLD TRADE ROUTE RE-OPENED.

A road across the Kah-ch'en hills, leading from Bhamô into the Shan states of YUN-NAN, which has for many years been closed, was last year re-opened for trade; and one caravan having come and gone by it, we determined to accompany the second caravan on its return from Bhamô into China. One reason for taking this route was that it went through territory belonging to the Kah-ch'en

tribes friendly to us, and was, moreover, a land journey all the way. Our arrangements had to be made for leaving on Monday, November 29th, 1880, and the last few days were exceedingly busy ones, as we had to give medicines to nearly all the muleteers and Kah-ch'en chiefs belonging to the caravan.

INTERVIEW WITH BURMESE OFFICIALS.

In the afternoon of Sunday, November 28th, the day before starting, I was sent for by *Tsit-kay*, the chief Burman official in Bhamô, who, in the absence of the woon, or governor, was in charge of the place. He and two other officials were waiting to receive me. After the usual salutations I said, "I am leaving for China tomorrow, and was intending to come and bid you farewell when your messenger arrived, inviting me to come and see you."

The *Tsit-kay* replied: "You have been many years in Bhamô, and you suddenly leave it. Why is this? Why did you not let us know before? We are very sorry you are leaving so quickly."

I replied: "Until the caravan arrived I was not certain of being able to leave. Since then I have been very busy making preparations; but I have made no secret of my intention to leave Bhamô, and did not think it worth while to trouble you about the matter."

"We do not want you to go," he said, "you are so well known here. When people are sick, what will they do without you? Let us send a boat to Mandalay first, and inquire if you may go."

I urged that the health of Bhamô was now very good, and that it was quite unnecessary to trouble the great officials at Mandalay about such an unimportant individual as myself; that in going I acted upon my own responsibility, and that they need not feel at all concerned about it; and that Mr. Stevenson, who was going with me, had been to China last year.

"Yes," said one of the officials; "I met Teacher Stevenson at Manwyne last year: that is quite true."

"But he came *from* China to Bhamô," said another, "not from Bhamô into China."

"No," said I, "he went *from* Bhamô *into* China ; and hence there is a precedent for our going there again this year."

"Oh, but the woon (governor) is not here now. Wait until he returns from Mandalay."

"When Teacher Stevenson went into China last year, a woon *was* here," I replied, "and he made no objection. Moreover, 'precedent' is greater than an official. Officials may change, but '*precedents*' do not."

At this they laughed, knowing too well that officials frequently change in Burmah.

A great deal of further conversation ensued, and I had to state why I wanted to go, what I was going to do, who ordered me to go, and so on.

At length one of them said : "We do not say you *must* not go, but we beg you not to leave. With regard to Teacher Stevenson, he can go if he pleases, but we do not want you to leave, you are so well known."

After further conversation, I promised to consider the matter, and having bade them farewell, left.

In the evening we had special prayer for guidance at the house of the American missionaries, and could see no reason for changing our plans.

NIGHT ALARM FROM KAH-CH'ENS.

That Sunday night was one of the most disturbed nights we have had since we came to Bhamô. We were aroused from sleep by the firing of guns and the shouts of neighbours. Chinamen and Burmans trooped past our house, armed with guns, spears, and swords ; fires were lighted outside every house, and great excitement prevailed, for a party of Kah-ch'ens had come down to attack the caravan of cotton then lying outside the city. After firing a gun and exchanging some words with the Burman outposts, they retired without attempting to steal anything.

The starting of the caravan, however, was delayed next morning until noon, for the Burmese authorities found it necessary to post guards along the road until Kah-ch'en territory was reached, as this band of robbers was known to be still hiding in the neighbourhood.

In the morning the Tsit-kay appeared at our house accompanied by his usual retinue, and our hearts sank within us lest he should have come to forbid my leaving, a very probable sequel to the Kah-ch'en alarm of last night.

Much to our surprise and relief, he said he had come to bid us farewell, and hoped we should have a pleasant journey. He thanked me very warmly for the attention shown him during a recent illness, from which he was now quite recovered, and said he should never forget us, and hoped we should soon return again to Bhamô. Inquiring what arrangements we had made regarding the care of our premises during our absence, he said we need not be at all anxious about anything as he would look after our property ; and if any difficulty should arise, our servant was to come to him.

Thus did the LORD remove the last obstacle in our way, showing in an unmistakable manner that He was in it all, and that it is no vain thing to cast ALL our care upon Him, leaving everything in His hands.

FAREWELL TO BHAMO.

After bidding farewell to our kind friends, Mr. and Mrs. Freiday, the American missionaries (the *only* two Protestant missionaries left in Bhamô), and to our own Chinese evangelist, who continues the work in our absence, we mounted our ponies—animals kindly given to us at the beginning of the year by Count Béla Széchényi, the Hungarian traveller, and joined the caravan, which was filing out of the town. For the last time we gazed on the

deep blue waters of the powerful Irrawaddy, at a distance of about one thousand miles from its mouth.

We had engaged two Kah-ch'en chiefs, old friends of ours, to be responsible for us in going across the hills, and to help carry our load of medicines and books.

As we passed through the villages forming the long suburb of Bhamô, the Burmese men and women came to the doors of their houses to see us pass, and saluted us most warmly ; many of our old patients being in tears, lamenting our departure, and wishing us good success. Such a leavetaking we had not been prepared for, and were ourselves quite overcome by this unexpected demonstration on the part of these poor people. How little we know what an effect is made in the hearts of people by a little sympathy and kindness.

We found ourselves at the tail end of the caravan, and in the company of the majority of the Kah-ch'en chiefs, all of whom were mounted on diminutive mountain ponies.

The other chiefs headed the procession, together with a few Chinese merchants, who were taking goods into China. Then followed the long string of ponies and mules, between 500 and 600 in number, attended by Chinamen, Shans and Kah-ch'ens, as muleteers, one man being responsible for three animals. These muleteers carried no arms, but were guarded by Kah-ch'ens, who marched alongside, armed with spears, matchlocks, and sword-knives ; every chief carried his sword-knife, usually silver-mounted, and ornamented with a tuft of dyed goats'-hair. The roads being mere pathways, all went in single file, about two hours being daily occupied between the starting of the first mule and the leaving of the last. One hundred Kah-ch'en villages had representatives in the company, and over forty chiefs were in attendance. The road lay through the territory of numerous villages, the chief of each village being responsible for the safety of the company during the passage through his district. Altogether we mustered about 400 men and 600 animals, quite an imposing procession.

DANGER OF ROBBERS.

As soon as we were in the jungle outside of Bhamô, silence fell upon all, hardly a word being spoken by any one. The Kah-ch'ens felt uneasy, knowing that there was a gang of men from other Kah-ch'en villages lying in wait to attack the caravan.

From time immemorial these hill-men have lived by plunder. They have been in the habit of attacking any travellers or caravans which do not pass through their own territory and pay taxes to them. Consequently, these very chiefs and men, with whom we were travelling, were up to this time continually making raids upon the cotton which was sent by the road on the opposite side of the Ta-peng River. A road through their own territory having at length been reopened, they became suddenly virtuous, were righteously indignant at these robbers who were now lying in wait, and who came from some remote villages.

The camping-place for the night was reached in safety, the guards posted by the Burmese officials having kept strict watch at every turning. By the time we arrived we found the muleteers busily occupied in removing the loads of cotton, salt, and piece goods from the animals' backs, and placing them in hollow squares, the animals being tethered by the feet to pegs driven into the ground, in the centre of the square, while the men encamped outside, under the shelter of the trees, or in booths formed of branches and of bamboos.

"SHEEP AMONG WOLVES."

In the evening, walking round by the light of the camp-fires, I came upon a little company of Karens (Christians

from Lower Burmah) who had followed us from Bhamò, and were returning to their missionary labours in the Kah-ch'en hills. This party consisted of Saw-peh, his wife and two babes, and Ko-teh, an unmarried man. Having been sent forth and supported by the Karen Church at Bassein, this little band is doing a good work among the wild hill-men. Although naturally very timid, they get on very well with the Kah-ch'ens and have made several friends amongst them. Truly they were going forth as "sheep among wolves," for undoubtedly their position is one of no little danger. These lawless drunkards and opium-smokers would not hesitate on the least provocation to cut a man down with their sword-knives. They are labouring under the superintendence of Mr. Roberts, of the American Baptist Mission, and if GOD continues to bless their labours, and the work extends, it will considerably help us in our future crossing and recrossing the hills.

QUESTIONABLE FRIENDS.

Nothing of importance occurred until the noon of Wednesday, December 1st, when we came to a halt on the summit of a hill which formed a plateau, surrounded on three sides by still loftier hills. It was intended to rest here for an hour or so, and make a further journey before night. The caravan had now quitted the territory belonging to the *Cowrie* tribe of Kah-ch'ens,* and had entered that of the *La-hums*, two or three of the great leading chiefs of which were also great friends of ours. Arrived at this plateau, one of the *La-hum* chiefs with us bade us dismount, which we did, and were preparing to find a good place in which to rest, when two Kah-ch'ens, whose faces were familiar to us, stepped forward, and taking the reins of our ponies, commenced to lead them off, bidding us follow, saying, "Come this way, teacher." Not suspecting anything, Stevenson allowed his pony to be taken off, and I was just following behind mine, when, looking round, I noticed that our *Cowrie* guides would not let these men take away our pack-pony and mules. Suspecting that all was not right, I rushed up to my pony "Jet" and seized his bridle, saying to the Kah-ch'en. "Wait a little, don't be in a hurry." He at once began to pull violently at the reins, and on my pulling in the opposite direction, became very angry. With eyes flashing with rage, and teeth clenched, he drew his sword, flourished it over my head, his face looking quite fiendish.

ATTACKED BY ROBBERS.

"Don't be in a hurry," I said, "I'm not afraid. Stop awhile and talk about it. There is no occasion to be angry." But he shouted and pulled, and five or six companions came to his aid, all of whom drew their frightful-looking sword-knives and flourished them over my head as if to cut me down.

The LORD kept me perfectly calm, and I never felt the least fear. Had I been flurried and lost my temper, I doubt not the affair would have ended seriously. As it was, my composure baffled them, and they seemed afraid to strike. Unfortunately, Stevenson's pony had by this time been led away out of sight, and he had been following behind me, being likewise menaced by the Kah-ch'ens. Coming up to me, he said, "Let the pony go, for my sake; don't let them take your life." However, as "Jet" resisted splendidly, and stuck to me, I was not going to give him up to these robbers unless compelled. Just then a party of our friends, *Cowries* and *La-hums*, rushed up, and drawing their "dabs" (sword-knives), commenced dealing some severe blows on our adversaries.

A FREE FIGHT

ensued, which looked terrible enough, though happily the blows on both sides were given with the backs and not with the blades of the "dabs," so that no blood was drawn. "Jet" was rescued, and led off to the rear of the camp. The packs were jerked off the pack animals, and they, too, were conveyed to a place of safety. We were conducted to the further end of the camp. In the midst of the fight one of our chiefs ran up the hill, and seizing the man

who had stolen Stevenson's pony, threatened to cut him down if he did not at once yield him up; and soon he was seen triumphantly returning with his recaptured prize, his "dah" drawn, and his long black turban trailing behind him.

Our adversaries finding they were beaten, became more angry than ever. They fired off guns, leaped about, cursed the *Cowries* and the *La-hums*, men of their own tribe, who had aided us, taunted them with being descended from Englishmen, pointed their fingers at them in an aggravating way, and hooted and yelled in the wildest manner. All the camp was in a state of great excitement.

Had the LORD not inclined the hearts of our friends to interfere on our behalf, we should have lost everything, and should have been unable to recover our animals or goods without payment of a heavy ransom. Taking the settlement of the affair entirely out of our hands, they told us not to be alarmed, as they would make it all right.

KAH-CH'EN ARBITRATION.

After some time, negotiations were opened between the two parties. Leading men of both sides met together, opium was smoked, a little spirit drunk, and the arbitration commenced.

The opposing party put forth their demands. They must have the blood of the teachers. They did not want to stop the progress of the caravan, that could proceed; but they must have the blood of the foreigners. They said that some years ago (1867-8) Major Sladen came on the hills, and persuaded many of the chiefs of the different villages to accompany him to Bhamò, in order that he might there make a treaty with them respecting the opening of trade-roads through the hills.

The chief of the *Moung-wai* village, on the borders of whose territory we were, went down with other chiefs, and was lodged with them in a Burman house in the city. The Burmese told them that as long as they kept inside the house they would be safe, but that should any one, on any pretext, venture outside, his life would be forfeited. It is said that this chief went outside one night, and was never heard of since. The Kah-ch'ens believe he was killed by the Burmese. The mystery still remains unsolved. Major Sladen was made aware of the circumstances at the time, and before he left Bhamò he settled the matter with the head men of the village, and in token thereof swords were exchanged and presents given by both parties.

The *Moung-wai* villagers, on seeing us two foreigners upon the hills, determined to take advantage of our presence to make some money out of us, and therefore organised this attack, entirely ignoring the solemn covenant into which they had entered with Major Sladen.

DEMANDS OF THE ROBBERS.

Hence, now they demanded our blood; which was, of course refused. A hundred rupees was the next price asked for our ransom. The chiefs on our side said: "These teachers have no money. They come to do good deeds. They gave you medicine in Bhamò, and have brought medicines with them to do us good. They cannot give you a hundred rupees."

"Well, then, you leave them to us," was the reply. "We will settle with them, and the caravan can go on."

"No," said our friends, "we will not leave them with you. You have cursed us *Cowrie* men, and if the teachers do not come with us we will turn back and take them through by another road. We will not leave them."

The Chinaman at the head of the caravan also said the same, and declared that the caravan should not proceed unless the teachers came with it.

This rather staggered the *Moung-wai* people, who foresaw that if our friends left, the whole caravan would be broken up and trade completely stopped.

Fifty rupees was demanded and refused. Discussion upon discussion was held; opium was smoked; wine was drunk. Talking here, talking there—first in one place, then in another; occasionally a gun was fired, and great excitement created, until about four o'clock in the afternoon, when the chief came and told us that all was satisfactorily settled. The head Chinaman had paid down for us twelve rupees (about a guinea), which we should have to refund him, and the villagers had entered into an agreement to allow us to pass backwards and forwards at any time without any further trouble, though they would not guarantee

* Excellent woodcuts of Kah-ch'ens, etc., will be found in CHINA'S MILLIONS for 1879, as well as views of Bhamò, the Ta-peng River, Mo-mien, etc. Published by Morgan and Scott, price 1s. in paper covers, or 3s. 6d. in cloth extra, with coloured maps.

the safety of any other foreigners who might pass through the district.

AFRAID OF OUR FRIENDS.

The council of arbitrators then drank the "loving cup," according to the Kah-ch'en custom, and I am sorry to say nearly all the chiefs on both sides were soon considerably intoxicated. The most reckless firing off of guns followed, bullets whizzing about among the trees, so that we became more afraid of our friends than of our enemies. Darkness coming on, all crept into their booths, and the camp gradually became wrapt in slumber.

In reviewing this episode we see much in it to call for special thanksgiving to God. Had we been travelling at the head of the caravan instead of in the rear, we should have lost everything; or had we been alone, with only half-a-dozen Kah-ch'ens as an escort, the consequences would probably have been serious.

Moreover, we have found that there is no *enmity* between the Kah-ch'ens and ourselves; the only difficulties that have arisen in this neighbourhood have been owing to the death of important men while in connection with officials of our own Government.

The next morning the caravan started, and we passed on without a word from anyone, and met with no further trouble during the remainder of the journey.

The Kah-ch'ens, however, are not pleasant travelling companions. They are inveterate beggars, and no sooner are you settled in for the night, than you are besieged, first by your own guides, and then by others, who want spirit, opium, fish, salt, meat, money, and rice, and anything else they think you may possess. To get them away without giving offence requires not a little diplomatic tact.

The unfortunate Chinese merchants while travelling across the hills are fleeced morning, noon, and night. Every Kah-ch'en in the company considers that the caravan is going through for his especial benefit, and feels at liberty to demand all the opium, spirit, and rice he needs—and gets it too.

JOHN CHINAMAN BLACK-MAILED!

On the eve of the last day on the hills, another event occurred which illustrates how completely the Chinese are in the hands of these lawless people, and under what difficulties trade has to be conducted between China and Burmah.

Stores of rice and grain for the animals had been left by the Chinamen at certain stations on the way to obviate the necessity of carrying large quantities the whole distance. Those from which the men and animals were to be supplied the last two days of the march, had been plundered by the Kah-ch'ens, and on arriving at the journey's end on the night of the 3rd December, it was found that there was only just sufficient food for man and beast for that night and the following morning.

Guns were fired from a village in front of us that night, and word was brought that the road was stopped by robbers. A deputation of the best Kah-ch'en talkers was thereupon despatched from the camp to negotiate with the villagers, and they spent all the night in endeavouring to bring them to terms.

About ten o'clock next morning the caravan moved forward, the villagers having been satisfied with twenty rupees and twenty ounces of opium. The last animals had not, however, left the camp when word came that the villagers had changed

their minds, and wanted to levy a tax of so much per load. Order was given to unload, and in a few minutes the narrow pathway on the hill-side was lined with bales of cotton and baskets of salt on one side, and with mules and ponies on the other.

Three hours elapsed before a chief came to tell us that the Chinamen had paid down eighty rupees and forty ounces of opium as black-mail, and that we could now start again. Moving on, we soon passed the barrier, a few huts held by some dozen or two Kah-ch'ens, armed with some spears and two or three guns. Our party could easily have cleared them all out, but that would have closed the road entirely. On the other roads, they say, the Chinese traders suffer still more, it being no uncommon thing for one or two of the muleteers to be shot by the Kah-ch'ens.

Soon after leaving the barrier we came to a bend in the road which brought us in full view of the lovely Kang-ai or Moung-la plain, and were much delighted with the beautiful scene that lay stretched out before us.

PEACE AND PLENTY.—THE SHAN STATES.

Two parallel ranges of hills enclosed a vast plain some forty miles in length, and three to five miles in width, the hills meeting at either end. Every inch of ground was utilised by the industrious blue-coated Shans; the portions not occupied by the numerous villages, surrounded by their hedges of bamboos, being cultivated with paddy. As the view burst upon us that afternoon it seemed to me one of the most unique and lovely sights I had ever witnessed.

We had just emerged from the wild, uncultivated mountains, with their wilder inhabitants, and here lay at our feet a golden plain bordered on either side by purple hills. Upon this golden floor were corn-stacks dotted here and there, and running through it a lovely riband of the deepest blue, fringed with threads of the same, the Ta-ping river and its thousand mountain streamlets which irrigate the terraced fields. In and out, patches of the darkest green indicated the positions of the numerous villages hidden away amongst feathery bamboo.

No wonder our companions, so long under the strain of anxiety, burst forth into singing and loud conversation. All was so charmingly smiling and beautiful. The plain had not long been reaped, and sheaves were being carried home to be threshed. Lazy buffaloes were walking round and round in a ring on the summer threshing-floor, with half-a-dozen youngsters on their grey backs. Bright-faced lasses and sober matrons, with silver ornaments* in their hair, ears, and on their arms and dresses, wearing marvellous turbans of dark cloth, looking like inverted funnels, and red and brown striped petticoats under their garments of blue cloth, were threshing out the rice with wooden pickaxes or flails of light bamboo. Others were shovelling the golden grain into the air, while the gentle breeze blew away the chaff. Men and women were tying up the threshed straw in bundles and conveying it home on the backs of mules and bullocks to serve for fuel or bedding.

As we passed along, many ran from the fields to catch a glimpse at the foreigners. Flocks of ducks and geese were swimming in the ponds, imparting to all a home-like appearance. The fields were alive with harvesters, and the population was numerous on all sides.

(To be continued in our next.)

The Province of Yun-nan in 1880-1.

Notes by Mr. Henry Soltau.

THE PROVINCE of YUN-NAN is remarkably open to the missionary. The people are quiet, well-behaved, cordial, and respectful to foreigners, and the climate is considered by all to be healthy (with the exception of some of the valleys), especially during the dry season. The prevalence of *gôte* in all the hill districts is very marked, and eye complaints are exceedingly numerous.

Trade is rapidly reviving throughout the entire country; lands which for years have been uncultivated are now being broken up. Houses are springing up in all directions, and the people are commencing to rebuild their temples, a sure sign of returning prosperity.

There has been, and still is, a large influx of people

* See engravings of these ornaments in CHINA'S MILLIONS for 1879, p. 58.

from the adjacent overcrowded province of SI-CH'UEN, and marks of the terrible Mahommedan rebellion are gradually disappearing. Many districts which in Mr. Barber's report are noted as being uncultivated and without population, have now been brought under cultivation, and are being rapidly populated.

OPIUM.

On the other hand, opium is doing its deadly work among men, women, and children. The opium lamp is seen in almost every house; the opium pipe is carried by nine out of every ten men met with in travelling, and every inn reeks with its fumes.

Consequently the people are indolent, turning night into day, and day into night. The price of opium is the common subject of inquiry at each place through which the traveller passes.

The poppy is largely cultivated in the valleys, but principally on the hills. All the new land that was being cleared was being prepared for or sown with this plant: and we considered that at this time of the year, fully three-fourths of all the land under cultivation is occupied by the emerald poppy-plant, with the exception of the plains cultivated by the Shans, where we did not see any of it.

The poppy pays better than any other crop, for not only does YUN-NAN produce all the opium consumed within the province, but opium forms the principal export, and is carried all over the empire, and to BURMAH. The quality of the YUN-NAN opium is second only to that supplied from India.

It should be borne in mind that no Indian opium reaches Upper Burmah; the large amount consumed in that kingdom being entirely supplied from YUN-NAN; and it need not be added that no Indian opium enters YUN-NAN.

During our residence in Bhamô I had many cases of Burmans who wanted to be cured of opium-smoking; and in every important village on the Irrawaddy and Ta-peng rivers are Chinamen who keep opium-dens, and who ply the Burman youth with opium and spirit.

To what this cultivation and consumption of opium will grow as the population increases it is sad to contemplate. Already, I hear, more opium is grown in YUN-NAN and SI-CH'UEN and is exported from the latter province, than comes to China from India.

TRADE.

Of the goods that we saw being conveyed from place to place the following were the most important:—

From Burmah. Raw cotton for Yün-nan Fu and intermediate towns, foreign piece goods and matches, and betel nuts. Liverpool salt, which is brought by steamer from Rangoon to Bhamô, and is used on the Kah-ch'en hills and the Shan plains, is not allowed to proceed further than *Nan-tien*, a Shan town on the borders of China Proper.

For Burmah and the west, we met caravans laden with iron pans, walnuts, pears, tobacco, brick-tea, and earthenware.

For the east and north of the province. Marble slabs, and landscape marble from Ta-li Fu, coal, Chinese salt, timber, white and red copper, lead, tin, and medicines.

For the capital from SI-CH'UEN. Matches, raw and manufactured Chinese cotton, and some foreign goods.

The mineral wealth of the province is enormous, and is but little worked, for the authorities discourage the opening of mines because of the rowdy character of Chinese miners.

Sheep are now reared in large numbers for the sake of their wool, but are never killed for mutton. A strange custom maintains of shearing them three times a-year.

ENGLAND'S RECENT POLITICAL ACTIONS.

It was interesting to note as we passed along the effect of the action taken by England in consequence of the murder of the late Mr. Margary.

On the Chinese it has had the effect of making them respect foreigners, and be careful for their safety. No name is so well known or so much talked about as Makia-li (Mr. Margary); and whereas in former years it was difficult and even dangerous for the Roman Catholics to go about YUN-NAN, they can now move from place to place and propagate their religion without fear or molestation.

On the Shans the heaviest punishment has fallen, because the murder was committed in the Kang-ai, or Moug-la plain, although they themselves were perfectly innocent of any participation in the horrible crime, and were never unfavourable towards intercourse with foreigners. They have been heavily taxed to pay the indemnity to the English, and are consequently very sore with the Chinese about it.

Among the Kah-ch'ens England has lately lost much prestige, because blood has not been shed for blood, according to their own custom. Added to this, the withdrawal of all English officials from Upper Burmah makes them think that the English are afraid of the Burmese as well as of the Chinese. To this feeling partly, I think, may be attributed the strange way in which some of them acted towards us.

MISSIONS.

It is a lamentable fact, that as yet there is not a single resident Protestant missionary in all the province of YUN-NAN and its dependent Shan states. Many suitable centres for mission work present themselves, notably Teng-yüeh Chau, Yung-ch'ang Fu, Ta-li Fu in the west; and Yün-nan Fu, and Chao-t'ung Fu in the east and north-east. From the good reception we met with I should judge that it would not be difficult to open stations in some of these cities when labourers are ready to go in and make a trial.

Evangelisation in Hu-nan.

EXTRACTS FROM THE DIARY OF MR. A. C. DORWARD.



ON THE eve of our departure from Wu-ch'ang, early in April, 1881, we were surprised by the arrival of our friend and brother, Mr. Dorward, who, with two native helpers, had been labouring for some months in the important province of HU-NAN. This first missionary journey of Mr. Dorward in the province to which he has now been designated, and in

which he hopes to find his life-work, has been both interesting and important. It has been no by-the-way work, no mere passing through HU-NAN *en route* for other destinations; but on the contrary, has been the first itineration of a series projected and intended to be systematically continued, until the way opens for residence and localized labours. The distance traversed on this journey has not been inconsiderable, and the five-and-a-half months have been full of mercies. It may interest our readers to know that the travelling expenses of the three brethren during this long journey did not exceed £30; from which they will conclude that economy was rigidly practised, seeing that the portage of books is an expensive item. About 5,300 tracts and books, 7,000 or 8,000 sheet tracts, and 1,700 or 1,800 gospels were disposed of, while CHRIST and His salvation were preached to large multitudes, some of whom had heard the message before, but to many of whom it was an entirely new story; indeed, Mr. Dorward is the only Protestant missionary who has ever traversed the route by which he returned from Hung-kiang to the waters near the Tung-ting lake. The number of gospels sold would doubtless have been much larger had the whole journey been through untrodden ground; but the route by which Mr. Dorward went out, while more favourable in some respects for preaching, was, on account of previous visits, much less so for the sale of portions of Scripture, nearly all who were willing to purchase having been already supplied.

The journey commenced on October 19th, 1880, from Wu-ch'ang, the old capital of the two provinces of HU-PEH (north of the *Tung-ting* lake) and HU-NAN (south of the lake), which were formerly united as one province. Now Wu-ch'ang is the capital of HU-PEH, and Chang-sha of HU-NAN; but the Imperial Viceroy, who governs both provinces, still resides at the former city.

The 27th of October found Mr. Dorward and his companions preaching and selling books in Ling-kiang Hien, a small city 410 *li* from Wu-ch'ang, where the turbulence of the people showed itself in occasional *cries* of "Beat the foreign devil!" but no actual assault was made; and after a little judicious speaking even this molestation ceased, and the latter part of the work was attended by no trouble whatsoever. The next day brought them to the more important city of Yoh-chau (480 *li* from Wu-ch'ang, at the entrance to the Tung-ting lake), in which Mr. Judd and his native companion were so roughly treated some five or six years ago. They did not enter the city the first day, but did so the second. Mr. Dorward thus describes his visit:—

Friday, October 29th—After breakfast the two native brethren and I went into the city. Before offering our books for sale we walked through the greater part of the city. As we passed along some remarked that I was a foreigner, but none followed us. We entered by the east and went to the west gate; then to the north, where Mr. Judd, a few years ago, unsuccessfully rented a house. We stood at a gateway, and as some people were gathered round we spoke a few words and offered our books for sale. We then went along several streets selling books. A few stones were thrown at me, and some cries of "Beat!" were to be heard. Once, while I was standing, they tied my tail and a boy's together, and at the same time a man was going off having given me too little money for the book he bought. When I walked after him I began to pull the poor little fellow with me, and he was terribly frightened. A man, however, kindly stepped forward and broke the string of the boy's plait. Although

some were inclined to be somewhat rough, others were polite and well inclined. The evangelist told me of one old man who, while buying a book, said, "It is because they don't understand." "Father, forgive them, for *they know not* what they do." On the whole, our reception in HU-NAN has not been so *warm* as I feared it might be, so that I feel encouraged. I hoped, however, to find a better sale for our books.

Yoh-chau has a few busy streets in its suburbs, the principal being outside the west gate, but inside the walls it has a quiet and almost desolate appearance. There are two pagodas, one to the east and the other at the west. As we had not sold books throughout all the city, we purposed staying here over Lord's day, but when we returned there was a favourable wind, and the chief boatman pressing us to start, after considering the matter, we told him that he might do so.

The passage of the Tung-ting lake is not always an easy matter. With a favourable wind, not too strong, all goes well enough; but if the wind fail, or change, or become boisterous, the peril from banks, waves, and pirates makes the passage often an anxious one. It was so on this journey. On Friday night, October 29th, our friends reached Kuin-shan, in the lake. There a strong wind arose, and they ran south and attempted to get round the remainder of the lake by small rivers and canals; but they failed, the water being too low. Opportunities of evangelization were, of course, afforded by this *detour*, of which our friends were not slow to avail themselves, but,

so far as the journey was concerned, much delay was caused. On the night of November 6th, they were only 20 *li* (six miles) further on, with the most dangerous part of the lake journey still before them. Through GOD'S goodness, however, it was at length safely accomplished, and on November 10th they entered the Yüen river with feelings of gratitude and satisfaction, and reached Liu-sing-t'ang, where they met with pleasure a man named T'ang, who had heard the Gospel from Mr. Baller. Mr. Dorward writes as follows of his visit to this place and the next city, Lung-yang (810 *li* from Wu-ch'ang):—

Thursday, November 11th.—Went on shore this morning and offered our books for sale, as well as spoke a few words to those who gathered round. Went and called on a man named T'ang, with whom Mr. Baller had some conversation as he passed through to Kwei-yang Fu. This man received us kindly, and as a number of people collected round the door, the evangelist and I declared the Gospel to them. When we returned to the boat, Mr. T'ang accompanied us, and the evangelist explained the doctrine more fully to him. Shortly afterwards Mr. T'ang returned, bringing with him another man who wished to hear the doctrine; so the evangelist spoke to him, and I gave him two books before he left. May GOD, by His Spirit, work in the hearts of these men and save them. The people here are exceedingly friendly, and we were told that many of them are vegetarians, so that, being ignorant of GOD'S righteousness, which is by faith in JESUS CHRIST, they are seeking to establish a righteousness of their own. We left in the forenoon, and are now at Lung-yang Hien.

Friday, November 12th, to Lord's Day, November 14th.—We have spent these three days at Lung-yang, and

hope to leave to-morrow morning. We have been over all the place selling books, and to-day hoped to have done some open-air preaching, but the people take so little notice of me that in the quiet parts of the town no people came round us, and it was not convenient to collect a crowd in a busy part. Of course we might easily have collected a number of people by doing anything unusual, such as singing a hymn, but I judged it better to do things quietly at first, so we only managed to have a short talk with a man. I have enjoyed the Lord's presence to-day, and had a great desire for the salvation of souls. Lung-yang Hien was reported to me as being a place where we would probably meet with much opposition, but happily my experience has been quite the contrary. On first entering the town I sent my card to the hien magistrate. Yesterday morning the *men-shang** came down to see my passport. He is a HU-PEH man, called Li. He appeared much pleased to see me in the native dress, and was so nice in the way he talked that I quite took to the man. JEHOVAH, the LORD of HOSTS, is our GOD, and the hearts of all men are under His control. "GOD reigneth over the heathen."

The next place visited was Ch'ang-teh Fu (900 *li* from Wu-ch'ang), for evangelistic purposes, one of the most important places in the province. Mr. Dorward and his companions remained in this city from November 16th to 29th, without any difficulty or annoyance. Considering the size of this city, the convenience of its position, and the fact that examinations were going on at the time, we cannot be too grateful for the kindly treatment our friends experienced at the hands both of officials and common people. We can share, in spirit, the joy of our friends as from day to day they were able to preach the Word of Life, to sell portions of the Word of God and useful Christian books in street after street and suburb after suburb of this important city. We must limit ourselves to a few extracts from the diary:—

Tuesday, November 16th.—Arrived at Ch'ang-teh Fu. The evangelist and I went on shore, at the same time sending my card to the hien magistrate. We entered the south gate and walked along a busy street to the east gate, outside of which there is a fine suburb. On returning we came along a street outside the wall, and it is about as busy as inside. I am much pleased to state the people scarcely took any notice of me, and did not follow us at all. The Hien sent to ask me to send my passport that he might see it, so I asked Yao Si-fu to go up, and bring the passport back with him.

Wednesday, November 17th.—Early this morning I had salutations from the Hien and several military mandarins. Shortly afterwards the prefect sent a military mandarin, named Li Pih-seng, down to have a talk with me. He is a Chen-t'ai, but at present is not in office, and being a native of Ch'ang-teh is living here. He is a nice fellow and seems exceedingly friendly; but said that, as the prefect had invited him to come down, he could not refuse

to call formally in full dress. During the T'ai-p'ing rebellion he became acquainted with several foreigners. He also was pleased to see me in the native costume, and was so free in his way that one began to feel quite at home with him. On entering and leaving he shook hands instead of going through the usual Chinese performance.

Friday, November 19th.—We have been selling books to-day. The native brethren and myself, with books in hand, entered the west gate, and started our sale. We came along a busy street to the south gate, offering our books at each shop. I may mention this street runs from a suburb at the west to a large suburb at the east, and I should think must be three or four miles long. It is one of the longest and best streets I have seen in China. Our sale of books has not been so large as we should have liked, but the people have been so quiet that we cannot help feeling a good deal encouraged. After I was outside the city, and returning to where our boat lies, the mandarin who paid me a visit yesterday, came for-

* An under-officer, whose duty it is to ascertain and question the business of all entering the *Ya-men*. His office is consequently at the gate, or *men*, and hence he is called *men-shang*, literally, "at the gate."



MINING VILLAGE, HUNAN.

ward and shook hands with me. He also accompanied me to the boat, and sat for a few minutes. The teacher tells me that as we passed this gentleman's house he sent his servant out and requested Li Sien-seng to go in. He then asked him if, after all, I had not come on some secret government business. The teacher, of course, replied that he could assure him that I have come for no other object but to make known the Gospel. It seems some of the mandarins think that I have been sent by our Government in order to report concerning the suitability of this place for foreign trade, with the view of getting it opened as a port. This gentleman says that he has convinced the prefect that I have no such business, but the hien magistrate is still unsatisfied.

Saturday, November 20th.—We went round to the small west gate, and from there sold books to the south gate.

Lord's Day, November 21st.—Gave up to-day to preaching. Went to the suburbs at the riverside to the southeast of the city. We each took a share in speaking, and at times we had a good many listening. Except when the people speak *patois*, there is not so much difference as I expected between this dialect and that of Gan-k'ing.

Monday, November 22nd.—To-day we have been selling books along a street which runs from outside the south gate, close by the river, and ends in the suburb where we were preaching yesterday. This is the best day that we have had as regards selling books, and I am much pleased and encouraged through the intercourse I have had with the people. How I wish I could settle amongst them, and not go any further up the river! I am sure I should soon have a few friends amongst them. However, I don't wish to be in too great a hurry, and shall not take any steps towards renting a house. *When GOD opens the door for us (which I hope will be soon) no man shall shut it.* Of course there are always a few of the people who speak unreasonably and somewhat bitterly. The evangelist

told me of one man who asked what country I belonged to. The evangelist replied, "Great Britain," and the man remarked that he was afraid I was a Russian, and if so, they had better bind me and take me to one of the gun-boats. The evangelist added a few words, and several of the people began laughing at the man who made the above suggestion. GOD is with us, and we have no cause to fear, but much reason to "rejoice and be exceeding glad."

Tuesday, November 23rd.—We have been selling books in the same district as yesterday, but at the further end.

Wednesday, November 24th.—This has been another good day, and besides selling a fair number of books, we have had two or three opportunities of declaring the Gospel. Once we were in a large opening, and the people listened attentively. The evangelist spoke a good while here, and I followed him. As far as I can judge, the people generally appear to understand me pretty well. May GOD bring much glory to His own name, and blessing to souls through these efforts.

Saturday, November 27th.—We have been selling books both in and outside the north gate, and here, as well as in other parts of the city, we have found some good streets, though not so busy as those to the south. We have now been through nearly every street in the city, offering books for sale at each shop. Ch'ang-teh is larger and busier than I expected. It has six gates, and suburbs outside each, and inside there is scarcely an unoccupied piece of ground, so that I think it is the most complete city that I have seen in China. The streets are also cleaner than the usual Chinese city. We will probably leave on Monday.

Monday, November 29th.—Left Ch'ang-teh Fu about mid-day. GOD has most assuredly heard prayer on our behalf, and therefore we have much cause for praise; still I am not satisfied; I want to see many inquiring the way Zionward, and then confessing JESUS as their GOD and SAVIOUR. May the LORD grant such times!

After this pleasant, and, we may hope, profitable visit, our friends continued their journey, preaching the Word as they went along. December 1st to 3rd were spent pleasantly at T'ao-yuen Hien, a small city ninety *li* beyond Chuang-teh. Shen-chau Fu, 295 *li* further, was reached on the 9th, and left on the 13th, after doing a few days' very satisfactory work among its 25,000 inhabitants, and the many students present at the examinations. On the 14th some work was done at the district city Lu-k'i; and the 17th to the 20th, Shen-k'i Hien, another small district city of 5,000 or 6,000 inhabitants.

Near this city, 1,425 *li* from Wu-ch'ang, our friends were interested by observing the processes used by the many gold-washers for extracting the gold dust from the sand. After removing the upper layer of stones, the mixed gravel and sand is washed in sieves, and thus the finer is separated from the coarser material. Further agitation leaves the gold, the heavier part, at the bottom; and when most of the sand is removed, a little quicksilver is used to separate the gold from what sand remains.

On their way up the rapids, many wrecks of boats were passed, some utterly destroyed, others more or less seriously damaged, showing how much cause we have for thankfulness for GOD'S protecting care over our missionaries in their many journeys up and down this and similar rivers, and what need we have to *continue in prayer* for their safety, for one or other is always in danger from these and other causes, and only while we continue in prayer can we expect continued exemption from disaster.

On Christmas Day a busy trading town, called Hung-kiang, was reached. Our friends were now 1,720 *li* (say 500 miles) from Wu-ch'ang and the desirability of forming a depot there at once suggested itself to them. Further on much of the travelling must be overland, and on each journey

it is desirable only to take out as many books as can be disposed of in the places to be visited. The places passed on the way had all been repeatedly visited by our own missionaries, and by colporteurs of the Bible societies, so the sales had up to this point been smaller than Mr. Dorward had anticipated, and he had a large stock on hand. Some safe place, therefore, to lodge the bulk of his stock was "*a need*"; and consequently GOD, who supplies all the *needs*, if not all the *desires* of His people, supplied this need, and enabled them to store all they wished to leave behind. They were able also to preach and sell books in the town during their stay, and left on the last day of the old year for K'ien-yang, a small city, having, perhaps, ten or twelve thousand inhabitants.

On the way the year 1880 was finished—a year of many journeyings to Mr. Dorward, through extensive districts of GAN-HWUY, KIANG-SU and SHAN-TUNG early in the year; into CHEH-KIANG in the summer; and through HU-PEH and HU-NAN towards its close. To have laboured so extensively in the once-closed empire of China, to have been preserved from all evil, might well stir up his heart to praise and thanksgiving, and we can truly sympathize with him, and join in his prayer,—“Oh, for a fully-consecrated heart to respond to such wondrous, unfailing love as our GOD has manifested towards His unworthy, ever-failing servant.”

Spending January 1st, 1881, to January 3rd at K'ien-yang, and then going on, the 6th found them at Yuen-chau Fu, nearly 2,000 *li* from Wu-ch'ang. Here they remained till the 10th. The people were as friendly as elsewhere, but the underlings from the *Ya-man* were very rude and annoying, and would, if they could, have made trouble. Mr. Dorward says:—

Friday, January 7th.—There was quite a crowd collected on shore this morning to see the foreigner. They also seemed rather opposed, and some stones were thrown. When I went on shore, however, they were surprised to see that I was dressed in their own costume; some remarked, “He is not a foreigner, but a foreigner's *Pong-si*” (an interpreter). We have been selling books both morning and afternoon, and although the people have been a little curious, they have been exceedingly good, and have not annoyed us. In the morning we had a good congregation outside the east gate.

Saturday, January 8th.—We were again selling books this morning. The curiosity of the people seems to be pretty well satisfied now, and as far as they are concerned we are allowed to remain in peace. Yüen-chau Fu does not appear to be a wealthy place, but is, perhaps,

larger and busier than Sheng-chau Fu. There is a bridge across the river, and on it are erected a number of wooden houses, and I should think that this is the busiest part of the city. From here, lying south and west, there is a large suburb, but inside the walls there is a good deal of ground unoccupied.

Lord's Day, January 9th.—The weather to-day has been beautiful, and it has been a good day as regards the work. In the forenoon we had a good congregation, to which Li Sien-seng spoke a long time. We then thought of going to another district, and passing along a street, we went into a temple. A number of people followed us in, and I took the opportunity of speaking to them for awhile. We then returned to the boat, and after partaking of some food we again went on shore and had a nice congregation outside the south gate.

Leaving Yuen-chau Fu on Monday, January 10th, and passing Huang-chau T'ing, a miserable, ruined place, of only one street, and no city wall, on the 14th our friends left HU-NAN and entered the KWEI-CHAU province *en route* for Kwei-yang. They were now 2,120 *li* from Wu-ch'ang, and 670 only from Kwei-yang; they had to go there for supplies of money to continue their work in HU-NAN. This walk of 200 miles in and 200 miles out might have been saved if we had had a station in or near HU-NAN. Will not friends pray GOD speedily to give one? The journey, however, was not all loss; missionary work was done going and coming. January 17th to 21st was spent in Chen-yuen Fu; the usual route was pursued thence to Kwei-yang, the capital of the KWEI-CHAU province, where Mr. Dorward found Mr. and Mrs. Geo. Clarke and Miss Kidd. Resting there from January 29th to February 7th, the return journey to HUNAN was commenced; Chen-yuen Fu was again reached on February 17th, and a stay made till the 22nd. On Friday, the 25th, our travellers reached Yuen-chau Fu and stayed over the Sunday, finding the people quiet, and somewhat less curious than on their way up. The *Ya-men* runners were no better than before. On Saturday they requested Mr. Dorward to leave, as they had done on his way up. This, however, was probably unauthorised by their superiors, and their annoyances did not stir up any trouble among the people. March 2nd found our friends at Hung-kiang, and the books left stored there were all right. Mr. Dorward now left his boat for an inn, and prepared for an overland journey of some 500 *li*. But at this point we will leave him for the present, hoping to be able to give his interesting experiences on wholly untrodden ground in a subsequent number.

Li Hung-Chang on the Opium Trade.

THE following very important letter, written by His Excellency the Grand Secretary and Viceroy Li, in answer to one addressed to him on the opium question by the secretary of the Society for the Suppression of the Opium Trade, deserves, and should have, the thoughtful attention of the people of England. The influential position of the writer, who may, perhaps, be briefly described as the Gladstone of China, gives importance to his letter, which it is impossible to read without feelings of humiliation and shame. This distinguished man says:—"Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint, England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people."

These are remarkable words. Are they true? Let a Minister of the British Crown answer the question. The Marquis of Hartington, speaking in his place in the House of Commons, said:—

"It is not my intention on this occasion to assent to any resolution, or to say anything which would have any tendency to disturb, to endanger, or even to diminish so important a branch of Indian revenue as that derived from the opium trade. . . . I must make some protest against the invitation . . . to consider this question from the point of view of the dictates of morality, as they are entertained by some members of this House, and to altogether neglect the subject as it relates to India and Indian policy. My hon. friend says he should be sorry to be suspected of judging this question on the low standard of Indian finance. But it is a question of Indian finance."

The late Rev. Dr. Morley Punshon, in the report prepared and read by him at the meeting of the Wesleyan Missionary Society in Exeter Hall, said, "All through China the brethren still deplore the blight of the opium traffic, a greater national calamity than famine, a calamity which enlightened heathen are urging a Christian nation, which first imposed it on them, to remove." We know no single sentence on the opium question which contains so much that should appeal to every Christian heart, and the letter of Li Hung-Chang recalls it to mind.

Let those who read the following letter acquaint themselves with the nature and consequences of this trade, and England's connection with it, and they will not think the words of Lord Shaftesbury, spoken at a meeting of the China Inland Mission, too strong. His Lordship said, "Let every missionary, and every lay agent, and every woman, and every child refrain from being silent upon that question. The opium traffic is the greatest of modern abominations, and I believe that, unless it is corrected, it will bring upon this country of England one of the fiercest judgments that we have ever known." What need have we of further witnesses?

"Viceroy's Yamen, Tien-tsin, China,

May 24th, 1881.

"SIR,—It gave me great pleasure to receive your letter, dated February 25th, with its several enclosures, sent on behalf of the Anglo-Oriental Society for the Suppression of the Opium Trade.

"Your society has long been known to me and many of my countrymen, and I am sure that all—save victims to the opium habit, and those who have not a spark of right feeling—would unite with me in expressing a sense of gratitude for the philanthropic motives and efforts of the society in behalf of China.

"To know that so many of your countrymen have united to continually protest against the evils of the opium traffic, and thus second the efforts China has long been making to free herself from this curse, is a source of great satisfaction to my Government, to whom I have communicated a copy of your letter. The sense of injury which China has so long borne with reference to opium finds some relief in the sympathy which a society like yours existing in England bespeaks.

"*Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people. The ruling motive with China is to repress opium by heavy taxation everywhere, whereas with England the manifest object is to make opium cheap, and thus increase and stimulate the demand in China.*

"With motives and principles so radically opposite, it is not surprising that the discussion commenced at Chefoo in 1876 has up to the present time been fruitless of good results. The whole record of this discussion shows that inducement and persuasion have been used in behalf of England to prevent any additional taxation of opium in China, and objections made to China exercising her undoubted right to regulate her own taxes—at least, with regard to opium.

"I may take the opportunity to assert here, once for all, that the single aim of my Government in taxing opium will be in the future, as it has always been in the past, to repress the traffic—never the desire to gain revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in his bosom? *If it be thought that China countenances the import for the revenue it brings, it should be known that my Government will gladly cut off all such revenue in order*

to stop the import of opium. My sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects.

"In discussing opium taxation a strange concern, approaching to alarm, has been shown in behalf of China, lest she should sacrifice her revenue; and yet objection and protest are made against rates which could be fixed for collection at the ports and in the interior. The Indian Government is in the background at every official discussion of the opium traffic, and every proposed arrangement must be forced into a shape acceptable to that Government and harmless to its revenues. This is not as it should be. Each government should be left free to deal with opium according to its own lights. If China, out of compassion for her people, wishes to impose heavy taxes to discountenance and repress the use of opium, the Indian Government should be equally free, if it see fit, to preserve its revenue by increasing the price of its opium as the demand for it diminishes in China.

"The poppy is certainly surreptitiously grown in some parts of China, notwithstanding the laws and frequent Imperial edicts prohibiting its cultivation. Yet this unlawful cultivation no more shows that the Government approves of it than other crimes committed in the empire by lawless subjects indicate approval by the Government of such crimes. In like manner, the present import duty on opium was established, not from choice, but because China submitted to the adverse decision of arms. *The war must be considered as China's standing protest against legalising such a revenue.*

"My Government is impressed with the necessity of making strenuous efforts to control this flood of opium before it overwhelms the whole country. The new treaty with the United States containing the prohibitory clause against opium encourages the belief that the broad principles of justice and feelings of humanity will prevail in future relations between China and Western nations. My Government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium; and *I earnestly hope that your society and all right-minded men of your country will support the efforts China is now making to escape from the thralldom of opium.*

"I am, Sir, your obedient servant,

"LI HUNG-CHANG.

"To F. Storrs Turner, Esq., Secretary to the Anglo-Oriental Society for the Suppression of the Opium Trade, London."

Called Home.

"Father, I will that they also whom Thou hast given Me, be with Me where I am." (John xvii. 24).

WITH HEARTS bowed down with sorrow, we record the removal of another of our loved workers to the PARADISE OF GOD. The touching extracts given below will, we feel sure, lead many to remember our beloved brother and his motherless babe at the Throne of Grace. It seems but as yesterday since we heard that she was well. Then came the tidings that typhoid fever had laid her low—that fell disease which bereaved England's royal palace despite all that love and skill could command, brought sorrow to the far-off cottage of the lonely missionary in remote SHEN-SI. Not a month elapsed between her writing the note from which we have quoted below, and her removal to see Him face to face whom she had learned to love and trust. With what deepened feelings do we now read the last words she wrote in that note! "The LORD is risen indeed!" Thank GOD He *is* risen indeed.

And not only risen! He is coming very, very soon. "Surely I come quickly, amen. Even so, come LORD JESUS!" Already we fancy we see the warming glow lightening the dark clouds of the eastern horizon. In China two new provinces are receiving the Gospel, and men of every province have entered the fold; the number of the elect is rapidly being completed. Corea is opening its doors; Thibet cannot long retain her isolation. Both these countries have now Christian native converts. Long-closed Africa is being traversed through and through; and most of the isles of the sea have heard the praises of Him who was slain. And now what wait we for? "The LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of GOD: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the LORD in the air: and so shall we ever be with the LORD. Wherefore comfort one another with these words" (1 Thess. iv. 16-18).

FROM MR. KING.

HAN-CHUNG FU, *May 13th.*—My precious darling lives to die no more. She has gone to her eternal home, and entered into the joy of her LORD. But oh! how my poor heart aches and yearns to hear her voice, to see her face once more, no heart can tell. She was my earthly treasure, my comfort and my joy. She fell gently asleep in Jesus at 12 o'clock on the night of the 10th May. Miss Fausset had returned from a long country tour two days before, on receiving a pressing note from me asking her to come back quickly; so she with me watched my beloved depart. Now, then, my treasure is indeed in heaven, and my heart also. I would fain count the days as they pass, for each one is one less before I meet her in the glory-land. Ay, every tick of the clock leaves so much less of the rough path down here to be traversed before I join her before the throne. We have never been separated a day since our marriage till now, and bless the LORD this will be the only separation we ever shall have. Sometimes I wonder whether, after all, she is separated from me—whether she may not be taking part in ministering to us who are heirs of salvation, while we fight on below; but at any rate she has left behind all sorrow, and obtained all joy. How glad shall I be when the summons comes for me too! Where she was, was my home, whether in a boat or by the roadside; and where she is, is my home now, and there I long to go.

Our precious little one! Only five months old, and left to battle with this rough world without the help of a mother's tenderness and love! Such a mother too! How sorely he will miss her merry ways and cheerful singing. But I have no heart to write more, I feel utterly crushed. Remember us before the throne of grace.

FROM MISS FAUSSET.

MR. KING will have told you of the loss he has sustained in the departure of dear Mrs. King to a better world. I was absent from home till Sunday, as I only met the messenger on Saturday. She was then unconscious and delirious, but died very gently and peacefully. We have done all that remained for her, and she has been laid to rest surrounded by Chinese. Her friends will all be shocked at what will be so sudden to every one. Mr. King has borne this great trouble more calmly than I could have hoped. The last few days have been strange. I wonder I should have been allowed to go away just before she took ill. The baby, who will be five months old on Tuesday next, is doing very well on cow's milk, which we get very good. He is a great comfort to Mr. King.

FROM MRS. KING TO MRS. BALLER.

IN, perhaps, the last letter she wrote, Mrs. King said (on April 12th):—"My little one is four months old to-day. He is a great wonder to the Chinese, they cannot make out his being so white. Mr. King gets some fine times of preaching; the other Sunday he baptised three more, two men and a woman. Eighteen women have been baptised in all; how many men I cannot quite tell. To-day another man is asking for baptism. We have two very nice old Christian women here. I have one, and Miss Fausset has one. The baby seems to take very much to Miss Fausset. The warm weather affects his bowels a good deal. Dear Mrs. Baller, the LORD is with His children: He will not forsake those who put their trust in Him. I must close, baby wants to come.

"With much love, your sister in Christ,

"E. KING.

"P.S.—The LORD has risen indeed."

In Memoriam.

EMILY KING DIED, HAN-CHUNG FU, SHEN-SI, MAY 10TH, 1881.

"What I do thou knowest not now, but thou shalt know hereafter."

THE sunset glory's fading in the rosy-tinted west,
Nor splash of oar nor ripple disturbs the ocean's breast ;
Our hearts, alas ! are not so calm—they're torn with bitter
grief,

And to gaze on nature's calmness appears to give relief.
Not long ago, a loved and loving member of our band,
Hearing of heathen darkness in this million-peopled
land,

Gave what we all *may* give, if we count our MASTER
Herself to His blest service, without a thought of fear.

Oh, how her bright voice cheered us in weariness and
pain ;

How we felt to come to her for help was not to come in
And while at first she could not *spea*k the love her heart
that stirred,

The natives *knew* she loved them, though she uttered not
Months passed away, and she became the chosen happy
Of one who to God's service had given up his life,
And strong in loving confidence, they journeyed for His
sake,

Far to an unreach'd province the Word of Life to take.

As they stood upon the vessel which would bear them far
away,

Was there a thought of shrinking, a ling'ring wish to
Oh no ! The MASTER whom they served, "Had He not
gone before ? *"

Would *He* not make sure entrance, and keep an open
Yes ! so He did : they quickly found an entrance and a
home,

And from their lips resounded the invitation, "Come !"

* When some friends were bidding them farewell as they were leaving Hankow for their distant sphere of labour, one remarked, "The Lord go with you." Mrs. King brightly replied, "With us ! Yes. And He has gone before us."

MRS. JAMES TAYLOR.

WE record with deep regret the death of Mrs. James Taylor, the mother of J. Hudson Taylor. Mrs. Taylor had been in a feeble state of health for some time, and was on a visit to her daughter, Mrs. Broomhall, at the Mission-house, Pyrland Road, London, at the time of her death. This took place on Saturday, July 2nd, when shortly after dressing, without any consciousness on the part of herself or friends that the end was near, she fell asleep and passed peacefully home.

" There was no last look of love,
So suddenly on us the sorrow fell ;
Her bright translation to the home above
Was clouded by no shadow of farewell."

Of the beauty of her character, or the esteem and affection with which she was regarded by those who had the privilege of an intimate acquaintance with her, it is not our present purpose to speak, but a single testimony from a gentleman in no way related to her, who many years ago had excellent opportunity for knowing her well, now a physician in London, may be given. In a letter to her daughter, he says : "Few are better able to appreciate the loss you have sustained in losing such a mother. I do not know that I ever met with so estimable and admirable a wife, a mother, a woman, and a Christian I cannot tell you with what respect and love I think of her memory."

The progress of the work of the China Inland Mission was watched by her with a deep but quiet joy ; the joy

And many a weary sinner heard the welcome call, and came ;
And from once heathen lips arose the praises of His name.

And how about the messengers ? Their hearts o'erflowed
with joy,

For they realised true pleasure, which time cannot alloy,
As they saw the seed upspringing, after the Spirit's rain
And the first-fruits of the harvest, the precious living grain.

And then—how shall I say it ? a heavy shadow fell : [tell,
Disease had marked her for a prey ; his anguish who can
As day by day the fading strength, the fixed and glassy eye
Told all too plainly that ere long that precious one must die ?

Yes ! so it was. The Master, who doeth all things well,
Had purposes of grace and love which now we cannot
tell ;

And while in Heaven's brightness she sings aloud His
Our stricken hearts in silence learn that not as ours, His
ways.

But if as friends we loved her, and mourn her absence
so,

What must her husband's sorrow be ? How crushed his
Oh, let us intercede for him, that the Hand which caused
the grief

May show its power to heal and bless, and sweetly give

Pray, too, for her sweet babe, who never more will know
A mother's yearning tenderness while he is here below ;
That, ransomed by the Saviour, his voice may swell the
strain

Of glory, power, and blessing to the LAMB that once was
Her place is vacant. Who will go and fill the broken ranks,
And seek to win the heathen, nor care for meed of thanks ?

Tell of Christ's full salvation, of the victory He has won,
Content to hear His voice at last, "Well done," My child,
"well done !"

Chefoo, *June 20th*, 1881.

E. J. J.

of a loving mother in seeing the success attending the efforts of her son, the greater joy of the Christian in seeing Christ honoured by the preaching of His Gospel in many parts of China where before it was unknown.

She has often rendered valuable help in the preparation of matter for CHINA'S MILLIONS, and it is fitting that her removal should not pass unnoticed in its pages.

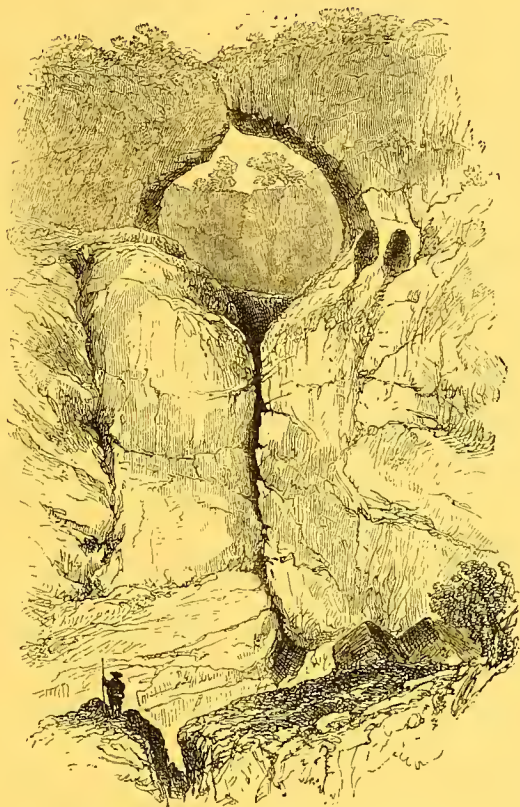
At the funeral the Revs. Alexander McAulay, H. Grattan Guinness, and J. Cranswick took part, Mr. McAulay giving an address to the friends assembled at the house before leaving for the cemetery (Abney Park), and Mr. Guinness giving an address to the larger number gathered at the cemetery.

MRS. FAULDING.

WE had purposed adding a few lines to the foregoing to name the serious illness of Mrs. Joseph Faulding, mother of Mrs. Hudson Taylor, and to ask the prayers of our readers that, if it were the Lord's will, she might be spared to see her daughter again.

We much regret having now to record that Mrs. Faulding has passed away. She entered into rest on the 13th of August, and now the tidings Mr. Taylor would receive, telling him of the loss he had sustained, will be swiftly followed by similar painful intelligence to Mrs. Taylor. We ask for them the prayers of our friends, that in their sorrow they may be Divinely comforted.

CHINA'S MILLIONS.



NATURAL ARCH NEAR I-CHANG.

The Joy of Trusting.

"Your heavenly Father knoweth that ye have need of all these things."

FATHER KNOWS! What true rest to the heart of a loved and loving child this thought brings! Not always. If something wrong has been done there is no rest or comfort in the thought; far from it. But to the child who is acting worthily, and finds himself in need, in difficulty, in trial, is not the burden half removed when FATHER KNOWS?

Many of our dear missionaries can testify to this, and do so, from time to time, in their acknowledgments of the funds GOD sends in answer to prayer. For obvious reasons, we rarely print their testimonies; yet perhaps we sometimes err in withholding them, for our kind friends at home would have their faith strengthened could they know the hundreds of instances of GOD'S faithfulness which each year witnesses. We subjoin a few illustrative extracts from recent letters. The writers had no idea their remarks would ever be seen, and therefore wrote freely. We therefore

omit some details of great interest, as well as the names of the writers, not wishing to violate their confidence.

FROM A SISTER IN THE NORTH.

"I RETURN the receipts for the money, and think you would like to know what a direct answer to prayer it is. We had been rather short for some little time, on account of unexpected expenses: still we had been able to manage. We thought that perhaps a remittance would come by this mail, so we left it in our Father's hands, knowing that He is able to supply all our needs. The mail arrived, our letters were sent on to us, but we found nothing from you. However, it did not trouble us, for we knew that He who cares for the flowers of the field and the birds of the air must surely care for His children, so we made it a matter of special prayer.

"The next morning I did not go to Chinese prayers, but went to my own room and asked the LORD to send the needful money. After praying I felt my faith much strengthened, and I was able to say, 'JESUS, I will trust Thee.' I had only just risen from my knees, when — came to my room and said, 'Here is something you will be glad to receive,' and she put into my hand the envelope from you containing the money. Even while I was calling upon the LORD, He answered. How faithful He is to His promises! I know you will be pleased to hear of the continued goodness of the LORD to us, of His loving and watchful care over us, and of the realisation of His presence with us. We have indeed felt Him to be near to us!"

FROM A BROTHER IN CENTRAL CHINA.

"THE LORD made me very joyous this afternoon, and filled my mouth with praises, for He has again, in a most extraordinary manner, supplied my present need and honoured His holy name. Four days ago I gave the cook all the money I had, amounting to 680 cash (2s. 3d.). Last night there was only thirty-four cash in hand. Unless help had come to-day the expenses would have exceeded the amount in hand, or I must have gone short. The cook was very willing, if I had been, to advance money; but I knew that GOD would not have me go into debt, and that if I truly relied upon Him it would not be needful. As far as I knew, I had spent the previous supply of money rightly, and I did not think it was seemly for one of the King's sons to sell or pawn anything, as no earthly monarch's son does such a thing. It seemed to me that I could not honour our King by doing so, seeing He is so affluent; nor did it seem in accordance with His Word, which promises again and again that our needs shall be supplied.

"And I was not put to shame! Our heavenly Father once more supplied the need, according to His precious Word; and how I do love Him for it, and the more so because of the way in which He sent it. It was not a large sum, nor from the Mission. I had prayed that my eyes might be directed away from the Mission, and fixed upon Him alone. He sent me 5s. 6d., the balance of an account in England, which I never expected to see, supposing it was expended in various orders I had given from time to time. I feel more joyful over this money than over thirty or forty dollars received at another time. What a blessed privilege to be dependent upon such an One! I feel it more and more, and thank Him more and more. I was just feeling to-night that if I had a settled salary it would take away I know not how much happiness and joy—or rather, would prevent it. I felt very, very happy two nights ago with less than 4d. in hand, and read and re-read a text on the wall, 'Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat;

the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the LORD. I will joy in the GOD of my salvation."

Four days later the same writer sends another note of praise, on account of a remittance from the Mission, which reached him on Saturday, April 23rd, before the little store above referred to was quite exhausted.

FROM A SISTER IN THE FAR WEST.

"MANY thanks for the remittance of March 12th, which came to hand just as it was needed. With my school, and with outside women coming in for a few days, to give up their opium, my expenses have been heavy; but yet, with the money sent, I have been enabled to meet them all. Truly the LORD doth provide! I feared last month; but GOD in His goodness, as usual, has shown me how groundless my fears were. I have six girls now, and they are so nice and obedient I quite love them. I look forward next year to opening a boys' school on the same principle (trust in GOD for funds) if it is the LORD's will."

FROM VARIOUS BRETHREN, EACH REMOTE FROM THE OTHERS.

ONE writes:—"June 10th.—We received the remittance very thankfully from the LORD, for it was needed. We are happy here, and I like the work more and more."

ANOTHER says:—"May 23rd.—We give hearty thanks for the remittance, and praise the LORD for His continued faithfulness. On roughly estimating my requirements up to June 10th, I think I can meet them with the moneys now in hand."

FROM a third:—"June 1st.—The money came just at the right moment. I had spent all I had, and the wages of my servant and teacher were just falling due. There is a splendid work to be done here, but we need more help. Even now I need to be preaching twice a day," etc.

FROM A SISTER IN THE EAST.

"MANY thanks for the remittance of yesterday. It lifted quite a load from us, though we felt sure our heavenly Father would not let us want. Yesterday was quite a day of pleasure with us. In the morning we received two parcels from England; in the afternoon the money, letters, and a parcel containing 'Kept for the Master's Use,' from a friend at home. I was so delighted to receive it, and to see how GOD was encouraging us through friends at home."

FROM THE FAR WEST.

A BROTHER writes:—"March 30th.—We received yesterday the money sent last, and were very thankful. GOD does graciously time the very delivery of letters just to meet our temporal and spiritual need. A young man, living seventy *li* (twenty-one miles) off is accepted for baptism. There may be some others baptised with him."

FROM A SISTER.

"June 10th.—We are very thankful for the remittance. We feel sure our heavenly Father knew of all our needs. Thinking of our teacher's wages, almost due, Psalm lv. 22 came to my mind—'Cast thy burden upon the LORD, and He shall sustain thee: He shall never suffer the righteous to be moved.' Although I could not see where money was to come from, I just told the MASTER what I required the money for, and asked Him to manage for me. Next morning the money reached me, so the LORD proved His own Word true, and supplied all my needs."

From the Irrawaddy to the Yang-tsi.

BY MR. HENRY SOLTAU.

Letter 2.—Through Yun-nan.

"AMONG THE SHANS."

MY LAST letter brought me to the Shan plain of Kang-ai, or Mung-la, which we reached on the afternoon of Saturday, December 4th. Truly glad were we to bid farewell to the hills and their treacherous inhabitants, and to accept the hospitality of a Shan chief, who begged us to stay in his house in the little village of K'ai-ing. A mud wall of four or five feet in height, the top of which was planted with cactus and bamboo, thus forming an impenetrable hedge, enclosed the village, the houses of which were all built of bamboo and thatched with paddy straw.

This chief, a Shan, is appointed by the Chinese officials to govern about thirty of the Shan villages in this plain. When Major Sladen went through to Momiien he proved of great service to the expedition, and one evening he produced a well-worn letter from Major Sladen, in which he stated how trust-worthy this man had proved himself to be, and what a help he had been to the expedition.

His house contained only three rooms, of which the central room was allotted to us, the two side rooms being occupied by his family. The floor was of mud, beaten hard, a circular elevation immediately in front of the door serving as a fireplace in the evenings, when a large bundle of straw was brought in, and one of the party was incessantly occupied in throwing on hand-fuls, and beating it down with a stick to prevent the flames from leaping up to the dry roof. An old wooden bedstead stood in one side of the room, and some rickety shelves and large baskets full of paddy occupied the other. Bundles of straw made us a comfortable bed at night.

We dined off a sumptuous meal of meat and vegetables, deliciously cooked by the ladies of the house, and served upon a Shan table, which is made of wicker-work, and resembles a large, flat-bottomed basket turned upside down. Around this we sat on small stools, rather shorter than the ordinary milking stool at home. After dinner, to our surprise, the dining table was whipped up by some one and hung up against the wall, and very soon the room was filled with visitors, the leading men of the village, who had come in for a chat.

A "DAY OF REST."

We remained here for the Lord's day hoping that the caravan would continue its journey at once, and that thereby we should be rid of our Kah-ch'en companions.

Our kind host provided a substantial meal for us out of doors, at which we were joined by two or three Kah-ch'en chiefs. The meal was no sooner over than troops of people came crowding in for medicines, the majority being Kah-ch'ens and Chinese muleteers. For over four hours we were both kept as busy as possible, endeavouring to satisfy the insatiable appetites of these mountaineers, who wanted not only medicines for themselves, for coughs, fevers, sores, and inflamed eyes, but also for their friends at home, especially for goitre, which is very prevalent throughout the whole of the province of Yun-nan, on the hill districts. They begged for every medicine they saw, and every bottle also. Each man had the same complaint as his neighbour, and two or three others besides; and many of the applicants were intoxicated.

The small room was crowded with patients and onlookers, and at length we were compelled to give up from sheer exhaustion.

In the evening we dined with our host and three Kah-ch'ens, all of whom were more or less intoxicated. One was too drunk to say or eat much, the other two were talkative and rather boisterous. After dinner several more drunken Kah-ch'ens came in to spend the evening, and it was late before we could get to bed.

We had another busy day on the Monday, dispensing medicines, mostly to Shans, who brought any number of eggs and little packets of rice made up in plantain leaves, so that by the time we closed in the afternoon we had a large basketful of rice. The nephew of the man with whom we were staying was suffering terribly from a large abscess, and we were able to give him great relief, so our reputation was at once established.

Opium-smoking is prevalent in all the Shan villages, a considerable quantity being consumed, all of which is grown in the province of YUN-NAN.

On Tuesday we left for another town in the same plain. The farewell was most cordial, and the people begged us to come again and reside amongst them.

"I SHALL NEVER FORGET YOU."

The young man whom we found so dangerously ill on our arrival burst into tears when I ran in to bid him farewell, and clasping my hand between his bony hands, exclaimed: "Many thanks, teacher; I shall never forget you. You saved my life by coming to this village." In a few words I sought to direct his thoughts to the great Healer, the Master who had sent us here. Truly this Shan plain offers a splendid sphere for medical mission work.

Passing many villages, the road winding in and out among paddy-fields, and across streams or the dry beds of mountain torrents, *Long-chang Kai* was reached in the afternoon. We found some difficulty in obtaining a lodging here, the people being afraid of taking us in because of the crowds they knew would be coming for our medicines. No sooner had we secured a miserable shelter and had our dinner, than the people came crowding in for medicines, and we were busily engaged until about ten o'clock in seeing sick people, Chinese, Shans, and Kah-ch'ens, men, women, and children.

The next morning we were called to see many patients in their own houses, and afterwards, at the landlord's request, opened a medicine stall in the street, where for two hours we both attended to the crowds who wanted help. Had we been able to secure fair accommodation we should have remained here longer, but failing this we moved on to *Kiu-ch'eng*, a large town in the same plain, containing many Chinese houses, built of sun-dried bricks, and boasting of some inns. A large number of Chinese traders and others live here, this being the terminus of the Bhamo caravan, and we again met our Kah-ch'en and Chinese fellow-travellers.

At this place the goods from Bhamo are transferred to other animals, and taken into China proper; the caravan, with the Kah-ch'en escort, returning in due time to Burmah.

"LEAVING THE SHAN PLAIN."

On the 10th December we left Kiu-ch'eng after staying here two nights, and having spent a busy time dispensing medicines, selling books, and preaching to the Chinamen.

Our ponies we found to be more managable than coolies, and less expensive; they served us well across YUN-NAN, until we reached the river running into the Yang-tsi, where we parted with them, not without regret.

We needed now no further escort, travelling quite alone, and choosing our own times and places throughout the whole journey. Occasionally we would fall in with caravans going in the same direction, and might travel in their company two or three days.

Leaving the *Kang-ai* plain, we again had to cross some hills, on which we found Kah-ch'ens, who levied a toll on all goods passing through. Strange that so far away in Chinese territory these unprincipled men should be allowed to hold their own. Of course they begged for money, and of course we refused, on

the ground that we were not traders, but were going about doing good by distributing medicines.

Just beyond this point a suspension bridge was passed on our left, crossing the Ta-peng river. The roads from *Bhamô* via *Manwayne* on the right bank of the Ta-peng here cross that river, and join that by which we had come, the main road to *Nan-tien*.

Passing through one more plain, inhabited by Shans, we commenced the ascent of hills, and from that time, until we struck the Hen river, which flows into the Yang-tsi, we had not more than four or five days of level travelling.

THE FIRST WALLED CITY.

On Saturday afternoon, December 11th, we came in sight of *Teng-yüeh Chau*, or *Momien*, situated in a plain shut in on all sides by mountains. Scattered here and there, and lying at the bases of the hills, were towns and villages, some of the former containing a larger population than the city itself.

Approaching the city, we passed innumerable grass-grown graves and extensive ruins of streets of houses, sad mementoes of the terrible Panthay rebellion.

Here we spent the Lord's day, receiving a continual string of visitors, military officers and others, many of whom had already received books in *Bhamô*, and showed a fair knowledge of the Gospel. All were very polite and pleasant, entering readily into conversation, and listening attentively to the Gospel. We did not press the sale of books, wishing to reserve the bulk of our stock for places further on, hitherto unreached.

Leaving this city on the 13th December, we soon commenced a steep ascent, the summit of which found us 7,500 feet (Gill) above the sea. A piercingly cold wind was blowing, and the hills around were bare and cheerless. Many travellers were met with, chiefly artisans, on their way to different towns to work during the dry season, also strings of mules and ponies laden with walnuts, pears, paper, cast-iron pans and pots, etc.

The next morning we crossed the river *Long-kiang*, or *Shuay-li*, by an iron suspension bridge, and immediately ascending, after a long pull found ourselves on the crest of a range 8,129 feet (Gill) above the sea. From this point an extensive view was obtained of range after range of purple mountains, a perfect ocean of pine-clad hills, of all shapes and heights, whilst away down below us on the one side of the ridge was the thin line of the river we had just left, and on the other the deep blue of the *Lu-kiang*, or *Salween*. A long descent through pine forests brought us to the halting-place for the night, a village overlooking the valley of the *Salween*, so famous during the wet season for its deadly malaria. The next day we descended to and crossed the river by an iron chain suspension bridge, 140 yards in length, built in two sections.

The plain of the *Salween* is inhabited entirely by Shans, who appear to be less susceptible to the malaria than the Chinese, and of whom we subsequently saw no more.

December 16th found us at *P'u-p'iao*, a small town famous for its hot sulphureous baths, which we visited the same afternoon. At the base of some low hills, which show traces of volcanic origin, were two baths, about twenty feet by thirty feet, enclosed within stone walls, one built for men, the other for women. A constant stream of water, too hot to be borne by our hands for more than a second or two, runs through the bath, which is largely patronized, morning, noon, and night, both by people of the place and others, who come considerable distances to avail themselves of its healing properties for the cure of rheumatic and cutaneous diseases.

The people of *P'u-p'iao* were both eager listeners to the Gospel, and eager purchasers of books. We left the next morning, reaching the important city of

YUNG-CHANG FU

in the evening. The examinations were not yet over, and during Saturday and Sunday, the 18th and 19th December, we received many visitors, mostly literary students from the western portion of this province, who purchased many of our books, and heard for the first time of the true GOD and JESUS CHRIST whom He hath sent.

On the afternoon of Monday, December 20th, we left the city, and after crossing the *Lan-tsang-kiang*, or *Mei-kong* river

by an iron chain suspension bridge, and travelling through lovely scenery, reached *Chü-tong* on Thursday, December 23rd. We remained here until Monday, December 27th, visiting and selling books in the half-ruined town of *Yung-p'ing Hien* on Christmas Day.

Three days' hard travelling, through magnificent scenery, past several towns, villages, and hamlets, brought us to *Hia-kwan* on the evening of the 29th. This important town, the key to the city of *Ta-li Fu*, is situated at the southern end of the *Ta-li Fu* lake, and is reached by a narrow pass spanned by a natural bridge, under which runs the river which drains the lake. The road follows the left bank of this river, through the bends of a magnificent gorge, which gradually narrows until it terminates in the steep cliffs which unite at the bridge of rock, and is there carried through a tunnel in the rock into the smiling plain drained by the lake. We spent one day in *Hia-kwan*, moving on to *Ta-li Fu* on the 31st December.

TA-LI FU.

This city is about a mile and a quarter square, surrounded by a stone wall, and contains some *yamens* of good size, but no other buildings of note. The shops are smaller than we expected, and many of the streets are but poorly built. It lies at the feet of a chain of lofty mountains, whose snow-capped peaks towering above the city look like grim sentinels guarding it from harm on the west, while on the east the lovely blue waters of the lake, extending some thirty miles in length, are again hemmed in by a lower range of hills, forming the guardians on that side.

On the borders of the lake were numerous villages inhabited by the *Ming-kiä*, an aboriginal tribe retaining their own language. We visited one of these villages, the inhabitants of which appeared to be mostly agriculturalists and boatmen. Some of these *Ming-kiä* have risen to high positions in the State.

Ta-li Fu is celebrated for its beautiful landscape. Marbles and other stones are found in the mountains on the west of the city. Marble and granite are much used in the building of temples and houses, and the bridges being also granite, a solid and wealthy appearance is given to the city and neighbourhood.

We met with a cordial reception, some friends who had visited us at *Bhamô* giving us a warm welcome, and introducing us to many others, chiefly mandarins, to whom we were able to give medicines, and thus obtain an opportunity of bringing the Gospel before them.

The fame of the *Bhamô* Medical Mission had preceded us, and we found that Dr. HARVEY'S name was held in high esteem. We were invited to settle and open a medical mission, and came to the conclusion that no more central situation could be found for such a work in western YUN-NAN.

In our walks through the city we found men and women from *TIBET*, as well as representatives of various aboriginal tribes of this province. We were visited by Chinamen who had travelled through many provinces, and who had been to Shanghai, Canton, and Hankow, where they had already heard the Gospel.

The climate of *Ta-li Fu* must be healthy; the cold, bracing air whilst we were there proved most invigorating, and we learned that at *Hia-kwan*, which is seven miles distant, they have cool breezes all the year round; plenty of good meat and vegetables can be obtained, and a foreigner does not feel himself to be such an object of observation as in other places. We remained there until January 6th, 1881, being occupied each day in selling books, distributing medicines, and preaching the Gospel.

FROM TA-LI FU TO YUN-NAN FU.

The road is not as difficult as that from *Teng-yüeh Chau* to *Ta-li Fu*, and nothing of importance occurred on the journey thither. We continually met animals and men laden with coal-dust, which is mixed with clay and made into cakes, taking the place of wood for fuel. In all the inns where it was burnt there was an unpleasant odour; and the pale and unhealthy looks of many of the people in the towns where these cakes are consumed (in open fires, without chimneys) may arise from these unwholesome vapours.

The country between Ta-li Fu and the capital is but thinly populated, and the people are poor and ill-clothed. In some places the houses are flat-roofed, the rafters being covered with small sticks, and the whole overlaid with mud and stones. This, when baked hard by the sun, formed a rain-proof and warm covering to the mud huts.

In some parts were extensive forests of pine; in others, terraced hills, long since left to run wild, silently spoke of the former prosperity of the province and the present paucity of population. Often we passed through lanes of rhododendrons, azaleas, and camellias in bud, and about to burst into bloom.

LO-LO.

Soon after leaving the town of P'u-p'eng we entered a belt of country inhabited by Lolo, a hardy mountain race whom the Chinese have never been able to subdue. We met some men and women who were hardly to be distinguished at first sight from the Chinese, save that they were, on an average, of shorter stature, and the women wore over the ordinary tunic and pants a long kind of jacket reaching to the knees, the seams from the armpits downwards being unstitched. When engaged in manual labour the front lappet was rolled up like an apron. Their mode of carrying long deep baskets on the back by a strap round the forehead and a yoke on the neck reminded us of the Kah-ch'ens. Like them also, their villages are not visible from the road, but are hidden away in almost inaccessible dells among the pine-covered mountains.

In former years these people gave the Chinese much trouble, making raids on the towns and villages, and killing many of the inhabitants, besides taking prisoners. In these parts they have now settled down to a quiet life, and are successful breeders of horses, mules, sheep, and cattle, and supply the towns and villages round with fire wood, charcoal, timber, and many kinds of medicinal herbs.

For the protection of travellers along these lonely roads, the Chinese have placed guardhouses within signalling distance of one another, and all caravans containing valuables are escorted by soldiers armed with tridents, spears, guns, and foreign pistols.

Robberies have not been infrequent. A caravan conveying government silver to the capital was recently attacked by a gang of Chinamen, and a large quantity of the silver was stolen. At one or two places we came upon cages hung upon posts, or on trees, containing the heads of robbers, a rather terrible warning to others.

THE SCENERY.

Some of the scenery that we passed through was magnificent; indeed, hardly a day was travelled that we were not charmed with the beauties of nature in this hilly province. A succession of gorges, wooded to their summits, and drained by a noisy rivulet, would gradually open out, enclosing a lovely valley, terraced and cultivated with the emerald poppy, wheat, and beans; and then again the hills would close in and forest scenery, in all its wildness and solemn grandeur, would succeed. Nearing the capital, however, we were much struck with the desolate and barren appearance of the country, acres and acres of good land lying uncultivated; and every city, town, and village here, as in other parts of the province, bearing the sad marks of the frightful ravages of the Panthay rebellion, reminding us of the prophetic descriptions of GOD'S judgments upon the nations of old.

THE CAPITAL CITY.

Yün-nan Fu, 496 miles from Bhamò, was reached on the 21st January. As is the case with all the other large cities we saw, it stands in a plain. To the south of it is a large lake, on the borders of which were some villages. A narrow pass in the hills led into this plain, which we crossed, skirting the foot of the hills by a badly-paved road. On either hands were fields intersected by canals, swamps, and ruins of villages. No signs of population were evident until we came close upon the city, when we found a thickly populated suburb on the south side.

The city is irregular in shape, has six gates and several fine *Yamens*. The south end, which is the populous quarter has some good shops. The people were well-dressed, and indications of wealth were not wanting.

Continuing our journey, we reached Yang-ting on the 24th January, after traversing a desolate region, apparently full of mineral wealth. At this point we left the main road which leads to Kwei-yang Fu, in the KWEI-CHAU province, and striking due north crossed an extensive plain, the greater part of which was under cultivation, and contained several important market-towns and villages. At the end of the plain we ascended a table-land on which lay the town of Yang-kai, where we spent one night. From this point until we left the province we continually saw large flocks of sheep and goats, watched over by shepherd boys and men, wearing long white woollen capes of a felt-like texture.

Long caravans of ponies laden with raw cotton piece goods from HU-NAN and HU-PEH were met on their way to the capital, where the Burmese raw cotton and that from the above-named provinces first meet.

Travelling across bleak barren mountains in which were coal and iron mines, and traces of copper ore, we came upon snow, and one whole day had to travel through a blinding snowstorm, driven by a bitterly cold wind, the snow being four or five inches deep.

T'UNG-CH'UEN FU.

We spent Sunday, January 30th (Chinese New Year's Day), at T'ung-ch'uen Fu, and received a few visitors, but people were too much engrossed with their festivities to pay heed to the Gospel.

Between this city, which is thinly populated, and Chao-t'ung Fu, which was reached February 4th, the country for the first part of the way was hilly, barren, and rich in metals. The people in the hamlets on those bleak hills told us that there were only two seasons during the year: for six months the wind blows daily, and there is clear sunshine, and then follows six months of rainy weather, during which time the sun is scarcely ever seen.

Beyond this we came into a more sheltered district, and followed the course of small rivers, which wound in and out among the mountains. In the valleys and on the slopes of the hills were hamlets and small towns prettily embosomed among groves of oranges and plantations of the wax-tree, with its apricot-like leaf.

One very pretty spot was the little town of Fah-nah, on the river of the same name, a dirty, rapid stream which subsequently empties its waters into the Yang-tsi. The town stands in a beautiful gorge, on the side of the hill, and part of the houses are built on poles overhanging the river. It is approached by a narrow path which winds down the steep face of the mountain. A further descent brought us to another suspension bridge, by which we crossed the river, and then commenced a long ascent of three hours to the summit of a hill where were extensive coal mines.

CHAO-T'UNG FU.

February 4th found us in the busy little city of Chao-t'ung Fu, where but few traces of the rebellion were to be seen. With the exception of the capital, this appeared to be the busiest city we had entered in YUN-NAN. The people were well-behaved and apparently in prosperous circumstances.

The following morning we left again, and having crossed a plain, commenced to ascend the hills, which were enveloped in clouds. The previous night there had been a sharp frost, and the moisture from the clouds had frozen on grass, trees, bushes, and stones, crystallising everything and turning the bare hills into a fairy paradise, and only needing a bright sunshine to make it a scene of intense beauty. The cold was biting and raw, and the latter part of the journey was along the bed of a river, through rain and snow.

HWA MIAO-TSI.*

Here we were met by two extraordinary objects, a man and woman, the latter leading a goat. She was dressed in a long jacket-gown of some coarse flaxen cloth, her hair being done up in the shape of a cone on the top of her head. The man, far more wild-looking, with his long black hair hanging loosely round his head and over his shoulders, wore a coat of many colours, and white trousers. We were told that they were Hwa Miao-tsi, from the adjoining hills. They were far wilder-looking than any men or women we have seen among the Kah-ch'ens.

* "Hwa"—variegated; they are so called from their dress of various colours.

The ranges of hills between Chao-t'ung Fu and Lao-wa-t'an, the frontier hills of YUN-NAN and SI-CH'UEN, were the worst for travelling over that we met with since leaving Bhamô. For five days we had to climb up and clamber down the steepest of hills by narrow tracks that skirted dangerous precipices, steep ravines, and narrow ledges cut in the face of the rock. Our pack-ponies, which had traversed so many miles of difficult road, could no longer carry their loads, owing to the narrowness of the pathways and the severity of the ascents and descents; we therefore engaged four men to take the loads on their backs. Even when travelling without their loads the animals had as much as they could do to keep their footing. We found riding rather too dangerous an amusement for the greater part of the way.

At one place the river we had been following suddenly disappeared from view, and entered a hill, down which we had to descend. On reaching the foot of the hill we saw the water pouring out from its side, a larger stream.

A BAD TRADE ROAD.

Between Chao-t'ung Fu and Lao-wa-t'an the cotton (which comes from HU-PEH and HU-NAN, up the Yang-tsi, and through SI-CH'UEN, for YUN-NAN) has to be conveyed on men's backs as the paths are far too narrow to admit of ponies or mules carrying cotton; there are some caravans of ponies, strong, sturdy little animals, which can take P'u-soh tea, and copper, and opium for SI-CH'UEN, and bring back light loads of salt and piece goods of home manufacture.

The loads carried by these men are enormous, and are piled up far above their heads, from 150 to 250 lbs. weight; the carriers make but short journeys, walking a few steps and then stopping to rest, supporting the load by a T-shaped stick placed behind their backs. The strings of these men, all heavily laden, some walking in one direction, some in another, and others standing still, form a unique feature in the pretty landscape. In the many refreshment houses, through which the road passes, the missionary can always get a company of half-a-dozen or so, to whom he can say a few words in the two or three minutes they are sitting down for their cup of tea, for which they pay one cash.

Goods for YUN-NAN by this trade road are first brought up by boats through the dangerous rapids of the Yang-tsi to Sui-chau Fu, and are probably transhipped two or three times during that journey. From Sui-chau Fu they are either transferred to other boats and are taken up the Hen river, or they are carried by men all the way to Chao-t'ung Fu. Those conveyed by boat have to be transhipped once or twice before reaching Lao-wa-t'an, where, if bulky, they must be carried by men to Chao-t'ung, and there transferred to the backs of animals. The caravan journey from YUN-NAN ends at Lao-wa-t'an, a thriving and busy town on the Hen river, which is here spanned by a rickety suspension bridge.

The trade route from Bhamô to Yun-nan Fu, is far more convenient for the conveyance of goods than this road from SI-

CH'UEN, and were it not for the short journey across the Kah-ch'en hills, which at present cannot be considered safe, there can be no doubt that a large proportion of the trade which now enters YUN-NAN from SI-CH'UEN would come through Burmah.

FAREWELL TO YUN-NAN.

The last walled city in YUN-NAN was left on the 8th February, and on the 11th we reached Lao-wa-t'an, 756 miles from Bhamô, the end of the caravan road. Much to our regret we were obliged to sell our faithful ponies, which had served us so well during the long journey, and also to part with our two YUN-NAN servants who had accompanied us from Bhamô.

Although there is water communication by the Hen river between this place and the Yang-tsi, owing to the dangerous rapids, considerable risk attends the conveyance of persons and goods by boat. We therefore walked for two days, to a small town called T'an-t'eo (*head of the rapids*), and from thence proceeded by boat. Even from this point we had to descend many dangerous rapids, which required all the efforts of the pilot and crew to steer the boat clear of the rugged rocks in the swift current and tortuous channels.

With only one break at Mao-tao-ki, where we had to walk three miles round some impassable rapids, we travelled from this time entirely by boat.

We first struck SI-CH'UEN soil on February 14th, on the right bank of the Hen river, about two and a-half miles from T'an-t'eo, and thirty-four and a quarter miles from Lao-wa-t'an. The boundary of the province on the left bank of the river is nineteen miles further down, and is formed by a stream which at that point enters the Hen river. After leaving Lao-wa-t'an, we saw no further traces of any rebellions; on the contrary, cultivation and better dwellings, and an increase in the number of temples and idols were to be seen on all sides.

THE YANG-TSI KIANG.

On the 15th February, seventy-nine days after leaving the Irrawaddy at Bhamô (which is there considered to be 1,000 miles from its mouth), we entered the muddy waters of the Yang-tsi, 1,756 miles from its mouth, and anchored at Gan-pien, a town situated at the junction of the Hen and Yang-tsi rivers, having travelled a distance of 827½ miles.

On the 22nd February we reached the first mission station, Ch'ung-k'ing, in SI-CH'UEN, after travelling over 1,000 miles from our own station in Bhamô, and meeting no missionary on the way. Here we spent a few days at the CHINA INLAND MISSION house, and were much refreshed in soul and body. After leaving this station we again find no missionary till we reach I-chang, in HU-PEH, the first free port. We arrived there on the 14th March, and at Wu-ch'ang, the capital of the same province, on the 25th of the month.

The visit to Ch'ung-k'ing, and journey down the Yang-tsi, I must reserve for another letter.

FIRST RAPIDS ON THE YANG-TSI RIVER. (p. 123.)

THE first rapid on the Yang-tsi occurs at a bend of the river shortly above the west end of "I-chang Gorge," at a distance of fifteen miles from I-chang, where some islands of rock stand out towards the middle of the stream, and large boulders of granite line the shores, indicating an uneven bed of the river. Here, although in April it could hardly be called a rapid, the rush of water in June was very strong, and immediately below were strong eddies and whirls. A small village stands on the right bank, just above this rapid; and less than a mile distant, to the south, some high, rugged peaks mark the end of a mountain range, of about two thousand feet in height, which runs thence in a south-westerly direction, nearly parallel with a short reach of the river, all along which lie heaps of granite boulders, forming small islands and promontories, causing

the river to narrow in some places to 150 yards. Then we came to the village of Shan-tau-pien, where the river, pursuing a straight course south-east, is obstructed by a couple of dangerous rapids, and runs the whole way with a strong current, while the shores are still broken with boulders and solid rock. The scenery here is very fine, for the hills near the river are not of such a height as to impede the view beyond, fine mountains being in sight on every side, but particularly to the west, where a very decided and precipitous range, having an altitude of about 2,500 feet above the river, runs northward, and crossing the river, causes the next, but only a short gorge, known as "Lukan," the entrance to which may be seen in the distance.—*"Five Months on the Yang-tsi."* By Capt. T. W. Blakiston.

A Valedictory Sermon at Wu-ch'ang.

By Mrs. Bryson, London Missionary Society.

THROUGH the midst of the populous city of Wu-ch'ang-fu, in Central China, run three low ridges of hills, the highest being known as "Shê Shan," or the Serpent Hill.

On the banks of the broad Yang-tsi rests, in Chinese imagination, the head of this creature; and here a fine pagoda has been erected, while beyond the city walls another pagoda rises—the two buildings between them attracting, it is supposed, all propitious influences of earth and air, and in this way being instrumental in procuring for the capital of two provinces great prosperity.

On the green slope of the lower ridge, separated from the Shê Shan by only a narrow valley filled up with busy streets, rises a modest Chinese dwelling, which is the home of the China Inland Mission. A temporary dwelling-place, a lodge by the way rather than a home perhaps, since from this house, baptised with prayer, strong in faith and hope, many young Christian soldiers have gone forth to the "regions beyond," determined to do their part in winning for Christ the far west of China.

And where is the Christian who would not wish them God-speed in this noble work? and who more heartily than we, their fellow-labourers, who in the heart of this mighty empire, seeing around us the fields white unto harvest, and feeling daily the crying need for more labourers, realize more deeply than others can ever do the vastness of the work, and how the land lies before us waiting for Christ's servants to go in and possess it?

All honour to the brave men who, in the strength of the Lord of Hosts, have gone forth into those far regions, where the sound of the glad tidings of salvation has been seldom, if ever, heard. All honour to the noble women—to her who, though not very far from threescore years of age, has gone forth as a pioneer into provinces where no foreign woman has ever before been seen; to the maidens who, unprotected and alone, have, in the strength of Jesus, ventured forth; to the young wives who, taking their lives in their hands, have accompanied their husbands into districts where no Christian mission has before been established, far away from medical aid, and from all fellowship with other Christians.

It was with such thoughts as these in our minds that we made our way from our own home, through the narrow, crowded Chinese streets, and ascending the hill, found ourselves in the "K'eh-t'ang," or guest-room of the Inland Mission house. It is furnished in Chinese style, with raised dais, tea-stands, and straight-backed Chinese chairs, and its walls are hung with scrolls bearing, not as is usual, passages from the Chinese classics, but short sentences descriptive of the doctrine we come to China to teach, and passages from the missionaries' classic, the Bible. By the kindness of our friends Mr. and Mrs. Baller, we have been invited to attend a farewell meeting to take leave of five missionaries.

Mr. and Mrs. Brounston, who are returning to their station, and Miss Kerr, Messrs. Eason and Andrew, who are for the first time setting forth for their post in the province of Kwei-chau, distant some 1,500 miles from the seaport of Shanghai, and some 900 from this city of Wu-ch'ang.

Our meeting is held in a room smaller than the K'eh-t'ang, and furnished in simplest English fashion, its walls being adorned with texts in English; one of them being that suggestive one which might truly be chosen as the

motto of the Mission: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

The window of this apartment gives a magnificent view of the city. The whitewashed walls of the houses lie below us, crowded together in Chinese fashion. On the side nearest Han-kow the city has outgrown its walls and crept down to the banks of the grand old Yang-tsi, while on its farther shore we catch a glimpse of the foreign settlement and the populous native city of Han-kow.

Our meeting was commenced by the Director of the Mission (looking older than when we saw him last, but remarkably well in his Chinese dress) inviting us to join in singing a hymn to Miss Kerr's accompaniment on the harmonium.

Mr. TAYLOR then read the 123rd, 124th, and 125th Psalms, commenting upon them as he proceeded. The principal thought in the first Psalm read being, that although the little party was going forth relying only upon God, and waiting upon Him for direction, yet they must not be surprised should their message be received with scorn and contempt by the Chinese to whom they carry it.

The next Psalm, with its triumphant burst of thanksgiving for wondrous deliverance, would also fitly describe their circumstances.

The way they were about to take was a difficult and dangerous one, through the turbulent province of Hu-nan, celebrated for its hostility to foreigners, and that it was quite possible that "men would rise up against them, when their wrath was kindled."

They would have to pass up many dangerous rapids on their way, and as they went on they would probably see, as most travellers had done, boats which had been wrecked in the whirling waters. Then, doubtless, the words of this Psalm, "The waters had overwhelmed us, the stream had gone over our soul," would be often in their mind—words which, though used by the Psalmist in a figurative sense, would literally describe their situation. But they had nothing to fear, since their "help was in the name of the Lord, who made heaven and earth." A number of missionaries had traversed this way before them, and in every case had been brought in peace and safety to their journey's end. And this had been, not on account of their own skill, wisdom, and prudence, but because they had all been committed, as we now desired to commit them, into the safe keeping of the Lord of heaven and earth.

They that trust in the Lord shall be as Mount Zion that cannot be removed—not as the mountains generally, for we read that some of them shall be removed from their places; not as the Mount of Olives, for that shall be cleft asunder: but like Mount Zion, that "abideth for ever."

As the mountains are round about Jerusalem, completely encircling and shutting it in, even so shall the Lord be about His people for ever.

After singing "What a Friend we have in Jesus!" so singularly appropriate to those who are sojourning in a land of strangers, prayer was offered on behalf of the party of travellers, and several more passages of Scripture were read by Mr. Taylor. The reading was prefaced by the remark that if men of business, men of the world, could,

by conforming to certain conditions, have success in all their undertakings positively guaranteed to them, how strictly and eagerly would these terms be observed. In the work of God we have this guarantee, if we will only observe the conditions clearly laid down for us.

In Deuteronomy iv. we learn that obedience to the commands of God is one of these stipulations, and entire consecration, since our God is a jealous God. Joshua i. was also read, with its wonderfully suggestive teachings for those who, standing at the long-closed doors of Western China, desire to enter in and possess the land for the great Captain of our salvation. Strength of heart, courage to turn neither to the right hand nor to the left, constant reading and meditation upon the Word of God—these were the conditions which should realize the promises, "As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee," and "Then thou shalt make thy way prosperous, and then thou shalt have good success."

For the method of working, 1 Chronicles xxviii. was referred to, and the fact noted that David's desire to build a house for God was frustrated because he had been a man of war and shed blood. And it is the same now as then, remarked Mr. Taylor. The servant of the Lord must not strive, but be gentle unto all men, apt to teach. "I do not believe," he said, "that God chooses by controversy and argument to build His house. It might be too much to say that no single soul has been induced in this way to give up idolatry and turn to the Lord, but I do not believe it is God's chosen method. Argument almost always leaves behind a sore feeling in the heart of the one who has been worsted. By loving teaching, by Christ-like living we are to win this people for our Lord. They do not understand what disinterested love and unselfishness mean: you are to go and live it among them. And may your delight be in the law of the Lord; then shall you be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, and whatsoever you do shall prosper."

After a short Communion service, rendered all the more impressive by the probability that we who thus separated for the Lord's work would probably never together remember His death again until we should meet in His heavenly kingdom, Mr. Taylor rose, and passing from one to another of the intending travellers, gave a few parting words to each.

To Mr. BROMTON he said:

My dear brother, when some four years ago I arrived in Wu-ch'ang to find you had already started with Mr. Judd on your long journey westward, many fears and anxieties burdened my heart on your behalf, and I remembered you daily before the Lord. With a full heart I praised God for your safe journey and peaceful settlement in the city of Kwei-yang, and after you had been there for a long time quite alone, it was with much joy that I saw a colleague on his way to join you. And now that you are again returning to your station, in company with your wife, my heart rejoices with you, and I pray that increased blessing may be yours, and that in your new-found joy you may work more happily and successfully than before, and that He who has been with you during all these years may bless you with His presence all life's journey through.

Turning to Mr. ANDREW, he said:

Bidding you God-speed on your journey, my thoughts go back to the time when I first set foot in China, in 1854, some twenty-seven years ago. I remember the earnest longing I had to speak to this people in their (as yet) unknown tongue, and how I yearned over them and longed for words in which to tell my Master's message. May God be with you and bless you, helping you in the

study of this difficult language, and enabling you, when far away from all Christian fellowship, to lean entirely upon Him. Your faith will doubtless be tried; sometimes, it may be, your supplies will fail altogether and you may not know where to turn for help. Then, in your extremity, you need fear nothing, for the Lord will be with you whithersoever you go, and He will be your helper.

My dear brother EASON:

I am so glad to have had the pleasure of knowing you. Only a few weeks ago you were known to me by name only, and I to you, but now you are a brother beloved. May the Lord go before you and make your way plain, protecting and blessing you. May you have great joy in your work. You are going into the high places of heathendom to beard the lion in his den, and you may be sure that many temptations will beset you and many trials will be yours. You will have to endure the wondering scorn of the Chinese, who will not understand your motive in coming to them. Go and teach them by your life what unselfish devotion means, and may the Lord be with you and bless you, and give you "good success."

To Mrs. BROMTON:

My dear sister, this is not the first time you have taken this journey, and may the Lord who was with you and protected you last year, be with you now. May He give you strength for much service, and in your new-found happiness may you be brought nearer to those in sorrow and suffering, and be stronger to comfort and help them.

To Miss CHARLOTTE KERR:

My dear friend, I am very glad to see you setting forth on this journey. Since your arrival in China your medical knowledge has been a great comfort to many friends down the river while you have been waiting for guidance as to the future. And now that your way is open to go farther on still, may you go in the strength of the Lord, to be not only a source of strength to the members of the Mission there, but most of all may you be greatly blessed to the poor suffering Chinese women around you, who have no one else to help them.

You are going forth on a new path, and much of loneliness of heart and solitude will certainly be yours; but the rougher the path and the more complete the loneliness, the sweeter and closer will be the fellowship with Christ, who has trodden the same path before you, and He will give you peace and blessing in doing His work.

The hymn, "I've found a joy in sorrow, a secret balm in pain," having been sung, the little party were once more commended to God with earnest pleadings, and their whole temporal as well as spiritual affairs placed in His keeping.

As we separated that night, an earnest prayer rose up from each one of us that God would touch the heart of Christian England, and raise up hundreds of His people ready to go in and possess the land, and win the whole of China for Christ. For the labourers are indeed few, and as here one and there another fall out of the ranks, wearied with labour and the heat of the day, there are none to take their places; and the command of the ascending Christ is disregarded by those who count themselves His followers, but are living at ease in Zion, or working quietly in the home-field already crowded with workers.

But there is yet time to undertake this great work, and pointing to the open gates of the whole Chinese Empire, the voice which spoke to the angel of the Church of Philadelphia of old speaks to the churches of England, saying: "Behold, I have set before thee an open door, and no man can shut it"—"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."



FIRST RAPIDS ON THE YANG-TSI RIVER.

p. 120.

Shan-si Province.

BEGINNING OF WOMAN'S WORK IN P'ING-YANG FU.

From Mrs. Turner.

I WANT to tell you a little about my work here among the women. The way has not yet been opened for us to visit the homes of the native brethren who live in the villages, but I have been glad to be able to do some little visiting in the city. The wife of Mr. Seng (the eldest of the five who were baptised), who helps in the work, gives some little encouragement. You may remember that Mr. Seng some time since began a service for women at his house every Sunday morning. Lately Mrs. Seng has been very ill, and has been restored, we feel, in answer to prayer. I have been to see her several times, and so we have become quite friendly. I believe she will, with the Lord's blessing, work well for Him amongst her neighbours when she gets strong again.

Then there is another woman, the wife of a Mr. Ch'en, who formerly opposed the Gospel very much. Her husband is not a recognised believer, but attends the services pretty regularly, and has done so for a long time in spite of her opposition. She came to see me of her own accord, and gave me a free invitation to visit her, which I have done several times. Twice she has happened to be out, and in her absence I had nice conversations with the daughter, a young woman of about twenty-two, who, strange to say, is not even betrothed; she knows a few characters, and has been reading some of our books. I was so glad, and feel interested in her.

Another family are named Li. The husband is a can-

didate for baptism, and has been a steady inquirer for a long time. Before Mr. Turner left for Peking, Li was suffering much persecution from his mother, who threatened several times (and once actually carried out her threat) to turn him and his wife out of doors because he had destroyed their idols. The Christian natives were all praying for him, and when we came down we heard the good news that his mother was quite reconciled, and that he held daily prayers in his own home—she is even learning a prayer. Is it not good of the Lord thus to encourage their faith? I visit there also.

Besides these, I have been trying to make friends among the women in our street, and visit frequently the family living opposite to us. Then there is an elderly woman whom I knew in T'ai-yüen Fu when she was staying there for a time; she came to visit Mrs. Richard and me then, with the avowed purpose of wanting to learn the truth, but was only in T'ai-yüen a few weeks. She is the mother of a small military mandarin in P'ing-yang Fu, and was inquiring for me some time before I arrived. She and two of her neighbours, with our opposite neighbour and a friend of hers, have been on two Tuesdays to a class. Of course, this work among them is quite in its infancy, but I am hoping that their interest will be sustained so that they will continue to come until they get a clear knowledge of the truth, and real blessing to their souls.

Life, Conversion, and Death of a Buddhist Priest.

BY PASTOR LIU, OF T'AI-CHAU.

THE FOLLOWING is a brief sketch of the life and death of one formerly a Buddhist priest, as gathered from himself and his mother.

He was born in the year 1828, in the city of Sien-kü, and was the eldest of eight sons. His father was a schoolmaster, and he was educated in his father's school until eighteen years of age, when his father died, and the family was left destitute. He was not old enough to teach a school, had no trade, and had never done any work, so did not know what to do for a living.

Being of a religious turn of mind, he made up his mind to become a Buddhist priest, which he did the next year. He first went to a temple outside the south gate, where his head was shaved and he assumed the priestly garb; there he taught the young priests, and helped to cultivate the ground belonging to the temple. In 1852 he went to a temple at Hwang-yen, where he received some money as well as his rice and clothing for his services. Here he saved his money that he might be able to go to the sacred island of Pu-du, and be installed a priest of full orders. This he did in 1860. After several days of repentance and heart-searching, he promised to be a priest to the end of his days, and then six spots were burned on the top of his head, and a paper was given

him [this paper is now in the possession of Mr. Rudland] bearing the seal of the abbot of the temple, which gave him the right of lodging and food in any Buddhist temple in the empire which he might visit.

This ceremony cost him about fifty dollars. He now returned to his place at Hwang-yen, where he was promoted, and remained there until the year 1868, when he came to this city (T'ai-chau) to take charge of the temple of the God of Medicine. This brought him in from four to five thousand cash per month. Although a priest professes to have no relations, or to take no notice of them if he has, this man out of his income frequently helped his widowed mother.

In the seventh moon of 1875 I was one day passing the temple, and went in. He met me just inside the inner door, and received me very politely, asking me to take a seat, which I did, and there and then told him of salvation through the blood of the LORD JESUS. He listened attentively, and seemed pleased to hear. From that time I often visited him, and spoke to him about the way of salvation. The next year he came now and again to the chapel, and there heard more of the Gospel, and after a few months became a regular attendant at the week evening meetings as well as the Sunday services.

This soon became noised abroad, and the heads of the temple began to persecute him, and tried to prevent his coming. He told me about it, and I read to him Acts xiv. 22, prayed with him, and did what I could to encourage him.

In the year 1877 he had a dream, in the which he saw that all those who worshipped GOD were in the light, but that the worshippers of idols were all in darkness. This made him very sad; but he did not like to give up *all* for CHRIST. At the end of the next year, however, he made up his mind to give up all connection with the temple and idolatry, and to give the rest of his life to preaching the Gospel. He became very diligent in reading the New Testament, and he gave notice to the heads of the temple, asking them to relieve him of the responsibility of his post. They tried to persuade him to remain, but he remained firm to his resolve. For more than thirty years he had been a vegetarian, but in 1879 he gave it up as a proof that he had given up Buddhism. He left the temple, and got his living by cooking rice for some students, until his hair was grown long enough to wear a tail, when he changed his dress, and maintained himself by selling sweetmeats, etc., on the streets. In the sixth moon of the year 1880, he was received by the Church here, and was baptised by Mr. Rudland.

He then went to Sien-kü to fetch his mother to live with him, anxious that she should hear the Gospel; but she only stayed a few days, and returned to her home.

A few days after this he was taken with ague, which soon turned to dysentery, when he was unable to eat, and grew weaker daily. He asked the Christians to pray for him, and was very earnest in prayer himself. We saw that he was not likely to get better, and sent for his mother, who soon came, but his brothers would not come near him. His mother wanted him to go to her home, but he was unwilling, as he knew she would resort to some idolatrous rites at his funeral; so he preferred to stay among Christians. He became worse, and could hardly speak, but even then he exhorted his mother to believe in JESUS. One morning he sent for me early, and

when I arrived he told me he should not get better, for he had seen in a dream two persons, in snow-white clothes, come to him and say they had come to fetch him. We knelt by his side and prayed for him. He was not at all sorrowful that he was going, but exhorted the aged mother continually. He told her to go to his box and fetch out some money and give to me, and then he entrusted his funeral to me, in the presence of the brethren who were there, and of his mother, saying that he wished to have a Christian burial. At four o'clock next morning he quietly fell asleep in JESUS.

He was buried outside the east gate, near one of our native helpers, and was followed to the grave by most of the members here.

From the time he left the temple and boldly confessed CHRIST, he lived the life of a Christian daily, and was a pattern to others to the last.

LETTER FROM MR. W. D. RUDLAND.

THE ABOVE is as faithful a translation as I can make of what Pastor Liu has written of the Buddhist priest whom you saw me baptise. It was a day I shall not soon forget. I had watched his progress closely from the first, sometimes having great hopes of him, at others being almost hopeless; but when he had really broken the fetters which bound him to idolatry we praised GOD for what He had done, and our hearts were encouraged and made glad to see one of the most hopeless class in China *redeemed*. We had been looking for a life of usefulness for him here, in leading those unto the light whom he had formerly led in darkness; and the all-wise GOD saw that this was not the best thing, and took him home to Himself to be for ever with Him. His work is done, but his short Christian life has left an impression on the minds of those who knew him which will not soon be erased. What a change it must have been for him so soon to see the King in His beauty! How different his present lot from his former hope of living over and over again, finally to become a Buddha! He who once chanted prayers to idols, the meaning of which he himself was ignorant, is now singing the new song; and he who was once clothed in priestly garb is now clad in the righteousness of CHRIST.

Work in the Valley of the Yang-tsi.

EXTRACTS FROM LETTERS OF MR. COULTHARD.

GAN-KING, *February 28th*.—I have been very happy here, and thankful for the opportunities of study and work. Mr. Pearse is away on a visit to the outstations; so, during his absence, I have been holding the principal services, and the LORD has helped me much in them. On Sunday mornings there is a good congregation, and a fair number attend the chapel every day. A soldier who was baptised since my arrival here, has been flogged and dismissed from the army for his testimony. Praise the LORD that He has considered our brother worthy to suffer for His name! He was a corporal in the army, and commanded ten men, who through his influence frequently came to hear the Gospel; but now they are afraid to come, except one, who came yesterday in spite of orders and threats. May he be truly converted. A proclamation has been posted at the camp, stating that the corporal had been dismissed because he had become a Christian, and forbidding others to become such. May GOD use it to His glory, and may

many who read the proclamation be inclined to come and hear the Gospel, who might otherwise never have heard it.

A man comes from a village five miles off every Sunday in spite of the objections of his brothers. He is anxious to be baptised. May GOD give him strength to continue.

March 3rd.—My opportunities of using the knowledge of Chinese I have acquired have been greater here than anywhere else. I have been very pleased to be engaged in direct service for CHRIST, and feel much better every way for it. The more one has to do, the more one can do, and the happier one feels. We are much encouraged in the work here and at some of the outstations. Several are inquiring the way of life: we pray they may go on seeking till they find. Four persons have been received into the Church since I arrived here. I have much enjoyed the company of our brethren Cooper and Protheroe; their joyful lives quite stir one up, and we have had many times of happy communion together.

March 7th.—I leave here (D.V.) to-day for Wu-ch'ang, with Messrs. Eason and Andrew, who seem sterling missionaries, prepared to endure hardship. Mr. Pearce arrived back safely on Saturday night, having experienced much of the LORD'S goodness on the road. He had received two new members, but had had to discipline two older ones.

Wu-ch'ang, April 11th.—The last month has been a very busy one here; there has been much coming and going, and we have had some very good meetings. Messrs. Soltau and Stevenson arrived from YUN-NAN, and left for Kiu-kiang. Mr. and Mrs. Broumton and Miss Kerr, with Messrs. Eason and Andrew, left for Kwei-yang *via* HU-NAN; followed, a week later, by Mr. Trench, going by the same route to YUN-NAN. Mr. and Mrs. Baller and family left for Chefu; and a week later Mr. Dorward arrived, after five-and-a-half months' work in HU-NAN. Paying a short visit to Gan-k'ing, to obtain the services of Yang Ts'üen-ling, he again set out for HU-NAN, hoping possibly to overtake Mr. Broumton and party.

May 9th.—On Saturday morning a number of respectable Chinamen knocked at the front door, and asked if it were not Sunday. I said, No; but seeing they appeared to desire to come in, I invited them to do so, and spoke to them for some time on the Gospel, and then gave them a few tracts. After they went away, two HO-NAN men came in and heard the Gospel. They asked many questions, and promised to come again on Sunday.

On Sunday the hall was filled with persons of both sexes: after service the men seemed very loth to leave. At length they went, and the doors were shut; but they had not been long gone when several more knocked at

the gate. I told them that the next service was at three o'clock, and asked them to come then; but they asked, "Won't you let us come in and sit in the guest-hall?" Of course I assented. As the rest of us had been speaking in the morning, I asked Hu Si-fu to speak to them while we got some dinner. They proved attentive and earnest listeners, and obtained an intelligent hold of the Gospel, seeming to understand the difference between our religion and that of others—ours being a *heart* experience, followed by an outward change. The men appeared to all of us to be genuine believers; what they said seemed to come from hearts influenced by the Holy Spirit. May God well water and keep the seed sown, so that it may not be snatched away by the great adversary, but may bring forth fruit to His glory.

At three o'clock we had a good afternoon service, after which one man very searchingly examined us as to our religion. I hope he went away satisfied. I feel GOD is working in our midst.

May 17th.—We have reason to hope that the brother of Yao, the evangelist, has been spiritually benefited here. He sees that the religion of JESUS is true, and believes it; but is afraid to profess CHRIST, fearing that in case of persecution he would be unable to give reasons as to his belief that would satisfy his friends. The hostility of HU-NAN men generally you know. I hope that, with more instruction from his brother, he may be brought out into the glorious light and liberty of the Gospel.

June 29th.—Mr. Hunt came down here some time ago poorly; he has now recovered, and returns shortly to Fan-cheng and HO-NAN. You are probably aware he has rented a house in Ju-ning Fu, and hopes that now GOD has permanently opened HO-NAN to the Gospel.

For the Young.

YOUNG CHANG AT PLAY.

BY MR. H. RANDLE.

IN this letter you will expect something about young Chang at play. There are several boys' games and amusements common to England and China; but the spirit of play is totally different in the two countries. An English boy is active, young Chang is passive: the former likes to run about and use his strength, while the latter loves to sit still and save his energy.

The best and most healthy games of English boys, viz., those which require a good deal of running about, are entirely wanting in China, or at any rate that part of China (five provinces) with which I am somewhat acquainted. Not only Chinamen, but Chinese boys seldom run, possibly owing to the flat-soled shoe, made of unsubstantial material, commonly worn, as well as to the disposition of the people. Young Chang has therefore no amusements like athletic sports, cricket, football, prisoner's base, foxhounds, etc., into which English boys throw so much heart and soul, and which do them so much good—he never attempts games of running, strength, or exploration.

But young Chang excels in kite-making and kite-flying—he is far ahead of English boys in this. All sorts of kites, except the old shape so common at home, are to be seen almost everywhere during the season for this recreation, which is the first three months of the Chinese year, equivalent to our February, March, and April. Kites are made to represent men, women, animals, birds, fish, butterflies, centipedes and other insects, as well as in various other shapes, such as six or eight-sided figures, etc. Ten, twenty, thirty, and even fifty small round kites are sometimes made to fly one behind another, representing a centipede, which strikes the observer as most clever, especially

if it should hum loudly in addition. Lighted kites are sometimes to be seen at night.

Tip-cat is a game much appreciated in some parts, but even that is played in a manner characteristic of the Chinese. As in England, if the cat falls outside the ring, young Chang has three hits with a stick; but the distance he sends the cat is tamely measured by so many lengths of the stick, not by so many jumps or strides. If pussy falls inside the ring, of course the youth is out, but if on the line, he is allowed one hit, and must hold the stick under one leg to strike it.

Snobs, or five-stones, are well known to young Chang, and he uses them in much the same way as do our boys at home. A game called mud-rubbing is a great favourite amongst Chinese boys; five usually play together. One youth stoops down, and under his long dress rubs one of his fingers in the mud, then puts up the four fingers of the other hand for his companions to guess which it was; he who guesses the right finger has not merit, but demerit, and is called upon to tap (*i.e.*, drum gently with the closed hands) the other boys' backs, which they consider a pleasant sensation.

In the autumn young Chang and his companions will search for crickets, which are best caught at night in temples, empty houses, etc., and with these insects they have fighting matches. Each boy has a small perforated bamboo tube with both ends open, and a stock of crickets; young Chang puts his cricket into another boy's tube by one end, which meets the tube-owner's cricket that has been first put in at the other end, thus they face and fight, the ends of the tube being blocked up until one runs away from its fellow combatant; whose cricket wins, reflects, of

course, upon the credit of that particular boy. This is considered fine sport.

The shuttlecock is a great thing amongst Chinese boys, but they use no battledore, only the hand or the foot; "keeping it up" with the foot is, of course, rightly deemed the more clever. Some boys, apt at this game, will kick the shuttlecock up a hundred and two hundred times, striking it sometimes in front, sometimes behind, now with the right foot, then with the left.

Five boys also play at a game called "four corners" (puss in a corner). In a room, yard, or playground, four boys will stand in four corners, and the fifth will be in the centre. The four will change places, while the fifth will try and get into a corner rendered empty by the changing, leaving another boy out to find a corner in the same way. There are several other games of lesser consequence, such as striking a rebounding ball with the hand to the ground or wall; the string-tiger, which is a small piece of wood, of almost any shape, tied in the centre of a length of twisted string, by simultaneously pulling the ends of which the wood is made to revolve with a velocity that makes an interesting noise, which young Chang supposes is like the growl of a tiger. A few good puzzles afford some fun, such as seven pieces of wood to make shapes of houses, men, etc.; nine rings which they thread on a wire frame; scratch-cradle, etc.;

besides chess, cards, dominoes, and dice. But perhaps of all young Chang's pastimes, he is most fond of a game with money. He will draw a square on the ground and bisect it at opposite angles; he then places a cash ($\frac{1}{2}$ of a penny) midway upon the diameter and in the centre of the square; his playmate will then try to drop a cash on it. If he knocks the placed cash into one of the divisions of the square already named by young Chang, the companion wins the cash, but should the dropped cash fall outside the square it belongs to young Chang. Should neither of these results take place, young Chang would take his turn by dropping his cash upon the other boy's. This has something of the nature of pitch-and-toss about it, but is by no means considered disreputable.

Schoolmasters and teachers of the orthodox Chinese stamp never encourage young Chang in his play, not recognizing the fact that "all work and no play will make Chang a dull boy." Though a few Chinese boys both bathe and swim, young Chang—the average boy, of whom I especially speak—never bathes nor swims, which is rather to be regretted than otherwise, for he would not only profit by the exercise, but by the wash as well.

May English Christian boys become interested in young Chang, and gratefully remember that a thousand blessings have been bestowed upon them that are unknown to Chinese boys.

Brief Notes.

MISS WILSON writes from Ts'in-chau, KANSUH province, on March 27th:—"We are thankful to hear of fresh arrivals. I have been quite ill, but am getting better again. Mrs. Parker and baby are well. She teaches a few girls now."

MR. PARKER, writing on March 10th, also from Ts'in-chau, tells us that his wife's confinement on February 22nd, so far from all skilled help, was a time of considerable anxiety, but that GOD heard prayer in their time of need. He adds that several of the inquirers were manifesting an earnest spirit, and especially one scholar.

MR. GEO. KING, writing from Han-chung Fu, southern SHEN-SI, on March 21st, says:—"You will be glad to hear of the baptism of six satisfactory believers, five on March 13th, and one on March 20th. Four of the six are from a place in the mountains called 'Octagon Hill,' and are the fruits of the labours of our brother Liu. He was baptized last summer, and Miss Wilson and Mr. Ho went just after his baptism to his home. At first his wife was much opposed; now she, her younger son, their next door neighbour and his wife, have been baptized, and another son in each home is desiring to be baptized. Let us thank the LORD and take courage."

Since writing the above, our beloved brother has passed through deep waters. Mrs. King has succumbed to an attack of typhoid fever, as detailed in our last number. Our bereaved brother needs our prayers.

MISS FAUSSET, writing on April 15th from the same station (Han-chung Fu), says:—"Mr. King advised me this year to turn my attention from the children to work among the women, which accordingly I have been doing." Mr. King mentions Miss Fausset's work, in the letter quoted from above, in the following terms:—"Another of the six lately baptized was an old woman, strong and hale and hearty, who first heard the Gospel from Miss Fausset and the old Christian woman who accompanies her in her visits. Thus our dear sister's work is not in vain in the LORD. I know two of our members are the fruits of her work; and there is one dear little girl, the daughter of one of them, who is a true Christian, I feel sure, though not yet baptized. Miss Fausset is at present away for a visit to Hong-hwa-ho, some fifteen miles to the west. She has been away four days, and was intending to return to-day, but the rain will prevent her." From a subsequent visit to the country of more than three weeks she returned on May 18th (having

only learned on the previous day of Mrs. King's serious illness) to find her beloved friend sinking fast, and to share with Mr. King the mournful but blessed privilege of ministering to her till earthly ministry was no longer needed. "Precious in the sight of the LORD is the death of His saints."

MR. JAMES CAMERON writes from Ts'ing-kien Hien, north SHEN-SI, on May 5th. He and Mr. Pigott had visited the cities and towns of any importance in north SHEN-SI, and found them generally small and poor, though there were a few exceptions. Sand from the desert is gradually encroaching and burying some of them. Of Yü-lin Fu, Mr. Cameron writes:—"It is astonishing to find so large a city in such a sandy region. I fear it will soon be totally surrounded by sand, if not buried beneath it." Mr. Cameron is continuing to work southward towards Si-ngan Fu, in SHEN-SI, Mr. Pigott having returned to SHAN-SI.

MR. T. W. PIGOTT, writing from T'ai-yüen Fu, SHAN-SI province, on May 27th, of the same journey, also refers to the inroad of sand. Several cities, he says, they found filled with sand inside and outside. The high walls, which so far have enabled Yü-lin to resist the enemy, will not long do so, as the sand now being piled up against the walls outside will soon pour over the top. The people were very friendly, and open for work among them; but alas! the labourers are few.

MR. PARROTT left P'ing-yang Fu, SHAN-SI, on the 22nd March, and worked across the centre of the SHEN-SI province as far as Si-ngan Fu, which he reached on April 17th. After a few days' stay he again crossed the province, and proceeded southward for further supplies of Scriptures; first reached Fan-ch'eng, and finding no sufficient stock, went on to Wu-ch'ang, where he arrived on May 20th. He also met with a kindly welcome from the people everywhere.

MR. J. J. TURNER writes from P'ing-yang Fu, SHAN-SI province, on April 18th. He and Mrs. Turner had arrived there on March 18th, finding Messrs. DRAKE and SAMBROOK well and usefully occupied. "Since then I have seen all our natives, and am very pleased to find them going on well. Some give more pleasure than others, and some give pain. Our work does not appear to progress very rapidly, but I trust it is not at a standstill. My wife is becoming acquainted with the women, and likes her work."

MRS. TURNER also writes from the same station:—"It is a great pleasure to find many open doors here, and the probability of being able to go in and out among the women freely. Misses Kingsbury and Lancaster arrived at T'ai-yüen Fu as we were preparing to leave. I had so often wished and prayed that I might not have to leave dear Miss Horne alone, but it seemed unavoidable. It was, therefore, so encouraging to see how the LORD had been arranging for it, though quite unknown to me."

MR. A. W. SAMBROOK writes from the same station on the 13th April:—"I am now engaged in studying the language, and visiting the surrounding villages. When Mr. Parrott returns, in about two months, I shall be prepared to accompany him on his next journey."

MR. LANDALE writes from T'ai-yüen Fu, SHAN-SI province, April 30th:—"Mrs. Landale and I are very happy and well here, and get on with the boys in the boarding-school very nicely. Of course we are only *here* until Mr. Pigott comes back; then we resign school matters into his hands. Mrs. Landale now understands the local mandarin better than I do. Mrs. Schofield and babe (three days old) are doing well."

DR. SCHOFIELD also writes from T'ai-yüen Fu on May 1st. He was not long in that city before his professional services were required. By the beginning of February he had had 100 different cases, including three operations under chloroform, under his care, though keeping medical work as limited as possible in order to give more time to the study of the language. Mr. Pigott and seven or eight of the boys in the boarding-school had measles, and six of the girls in Miss Horne's school during her absence had the same complaint, giving Mrs. Schofield and Mrs. James plenty to do in the way of nursing. Dr. Schofield says:—"We are very comfortably settled here and very happy. A few Chinese gentlemen have called to see me, which gave Mr. James an opportunity of putting the Gospel before them. The other day a most intelligent gentleman called, and Mr. James had a long and most earnest talk with him in my presence. I am most anxious to see a public Gospel testimony in this city."

MISS HORNE writes from T'ai-yüen on May 20th. She had been unwell, but was better again. Two women employed in the school had plotted together to decoy some of the older girls away and to sell them; but fortunately the matter became known and they were dismissed. Miss Horne mentions the absence of Mr. James being felt, from his long experience there, our recently arrived brethren being still imperfectly acquainted with the local language and with the arrangements of the past. Mr. Richards' kind help had been very serviceable.

MISS LANCASTER writes to Mrs. Taylor on April 2nd from the same place:—"Your welcome note arrived on the 30th ult. We are feeling very happy with Miss HORNE, though we cannot help her much. We have obtained a good teacher and are plodding away at the language, and experience great happiness and joy in realizing the presence of the LORD JESUS. I often think of you, and seem to hear you repeat that hymn of Miss Havergal's.

'Just to let thy Father do what He will,
Just to know that He is true, and be still.'

The more I see of Christ the more I long to be able to speak; but I must have patience."

MISS KINGSBURY, writing at the same time, says:—"We are getting quite settled in our home now, and are very happy. The LORD has been very good in placing us where there are so many of His children, for we can meet and have such refreshing seasons at the Throne of Grace. I long for the time to come when I shall be able to speak for the LORD here. I do hope it may not be long before I can do some work for the Master."

MR. AND MRS. JUDD at Che-fu are finding their time very fully occupied with native and foreign work, and are meeting with much encouragement. Mr. Judd recently received another Chinese into Church fellowship, and among the sailors in the fleet several have lately professed to find Christ.

MR. AND MRS. JAMES of T'ai-yüen Fu, who are retiring from the Mission, have spent a few weeks at Che-fu on their way home. Their health was somewhat impaired on their journey, but a further change without delay seemed necessary. We feel much sympathy with them in the trial of leaving SHAN-SI, and wish them much blessing in their future work.
[Mr. and Mrs. James have since arrived in England.]

MR. AND MRS. WILLIAMSON of Fung-hwa, after a stay of some months at Che-fu, have been obliged to leave for home by the French mail. It is hoped that the sea voyage and change at home may be blessed to their restoration, and that they may after a time be able to resume their labour in this land.
[Mr. and Mrs. Williamson have since arrived in England.]

MR. AND MRS. BALLER are taking charge of the Sanatorium at Che-fu, and are themselves benefiting from the change. Misses SOUTHALL, GARDNER, and JONES are progressing well in their study of the language, and help, as opportunity serves, in meetings amongst the sailors. Mr. PARROTT is for the time being assisting Mr. HUDSON TAYLOR in correspondence, etc.

MR. W. L. ELLISTON is being prospered in the English school at Che-fu. There are now seventeen children, some of whom are boarders, and some day scholars. Mr. and Mrs. WHILLER and Miss GARDNER are rendering some assistance in the school.

MR. AND MRS. DALZIEL, at Shanghai, are greatly used among the sailors. The great day alone will show how many have been saved, instructed, and strengthened by their earnest and scriptural addresses. In other parts we frequently meet with men, who, in answer to some pointed question, happily reply that they were brought to Christ in Shanghai through their efforts. We ask prayer that their strength may be maintained, for these labours are all in addition to their work for the Mission itself, and tell seriously on their strength.

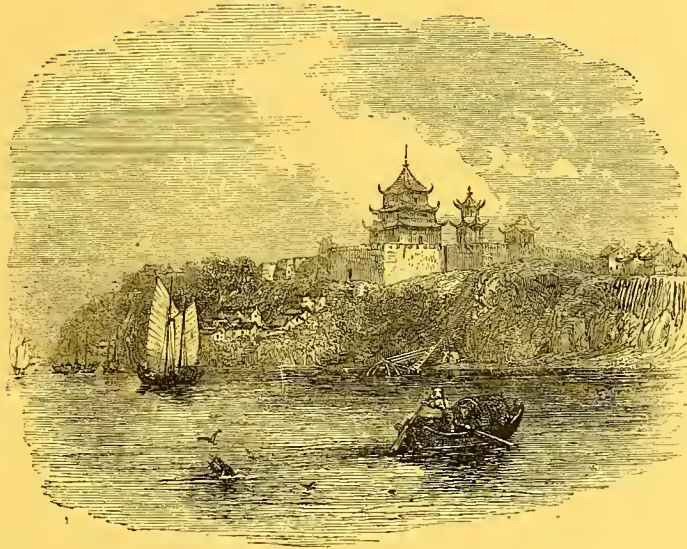
MR. AND MRS. WILLS, formerly of Hang-chau, were advised by Mr. Taylor to return to England, as the fits from which Mr. Wills has been suffering for some time continue to increase in severity and danger. He, however, has preferred to remain in China at his own risk, and has resigned his connection with the Mission. Mr. and Mrs. Copp were also advised to return home, Mr. Taylor judging that Mr. Copp was not well adapted to gather a church of Chinese Christians. Offers of work have been made to both Mr. Wills and Mr. Copp as colporteurs in connection with the American Bible Society, which they have accepted. It is a source of satisfaction that friendly relations are still maintained. Mr. and Mrs. Copp are for the present stationed at Chin-kiang by the American Bible Society, but for the present reside in premises belonging to the China Inland Mission.

MR. H. RANDLE writes from Kiu-chau, western CHEH-KIANG, on June 9th:—"I am afraid I shall soon lose the help of Chang Fuh-yüen—he is the youngest but not the least promising, of our native helpers—as his family cannot remove here. One or two more helpers are pressingly needed for the work here. We are all moderately well; the heat is already over 90° F."

MISS BOYD writes from the same station at the same time:—"I enjoyed my visit to the out-stations with Mr. Randle very much. The women in the villages seemed very interested to see a foreign woman, and pleased to find I could speak their words."

MR. HUDSON TAYLOR, in writing home, refers to the number of missionaries who are more or less suffering in health. Some of these have already returned home, and others may soon need to follow. Mr. Taylor asks special prayer for those who are thus invalided; and also that the Lord may raise up other workers to fill their places, and occupy the openings which He is giving on every hand.

CHINA'S MILLIONS.



YOH-CHAU FU, HU-NAN PROVINCE.

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Through Hu-nan.

AN EVENTFUL MISSIONARY JOURNEY.

IT WAS on March 26th that our friends, Mr. and Mrs. Broumton, Miss Kerr, and Messrs. Eason and Andrew started from Hankow on their long journey through HU-NAN to Kwei-yang Fu, the capital of the KWEI-CHIAU province. Our readers who have seen the account of their farewell prayer-meeting, will be looking for tidings of their welfare, and will see that not unneeded were the earnest special petitions then offered, nor unanswered. "The righteous cry and the LORD heareth, and delivereth them out of all their troubles." We give extracts from various letters, recording their experiences by water up to the time when they abandoned their boat to complete the journey by land, and a brief note of its safe and happy conclusion.

FROM THE DIARY OF MR. EASON.

Saturday, March 26th.—About midday we started from Hankow. The Han river was completely blocked with boats, which caused us some difficulty in getting out into the Yang-tsi. Our boat proceeded slowly, as the wind was not favourable and we anchored at no great distance from Wu-chang.

Sunday, 27th.—A happy day. During the afternoon I went on shore with Mr. Broumton, where he spoke to
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two groups of about twenty listeners. My heart went out after the people, and I longed to be able to speak too. They were very attentive, and several seemed interested. Some had heard the Gospel before. This work in the open air reminded me of some glorious seasons I have had at home in open-air work.

Tuesday, 29th.—Yesterday we started at daybreak and made about sixty *li* before dark. Strong current against

us, no wind. During the morning we had a walk along the river bank. Well in body and soul. Thanks to the LORD for that day's mercies. To-day we started early again. Splendid weather, wind unfavourable, made another sixty *li*. Had a quiet day of study.

Wednesday, April 13th.—Since the last entry we have been brought through scenes of much

DANGER AND TRIAL ;

but praise be to our loving Heavenly Father, goodness and mercy have followed us, and our hearts are filled with a deeper sense of our dependence upon Him and His never-failing love and faithfulness. On Saturday, 2nd, we anchored in the mouth of a small stream where a village is situated called Lu-k'i-k'eo. Next day being Sunday, we remained there and had a good day to our own souls. Mr. Broumton intended going on shore during the afternoon to speak to the people, but a heavy storm came on suddenly about one o'clock. The mouth of the stream where we were moored was soon filled with boats of all descriptions from the big river seeking shelter. The storm continued all night, but somewhat abated in the morning. The wind being still high we could not start, and none of the other boats attempted to leave.

The stream began to rise very rapidly, and during the afternoon the current was so strong that most of the boats in mid-stream dragged their anchors, and, as they lost their hold, were carried with tremendous rapidity down the current, often colliding with others, and either dragging them down, too, or doing other serious damage. The river on both banks was lined with boats, moored side by side as closely as they could be packed. The water continued rising and gaining force, and the strain on the boats moored side by side was so great that many boats were smashed up and carried down the stream, destroying others in their course.

A DISTRESSING SPECTACLE.

Just before dark I had gone outside our boat when I heard cries and sounds of timber crashing above the roar of the torrent : a boat on the opposite side had broken up and was dragging three others with it. It was a terrible sight to see these boats, one after another, carried down the roaring current, each having some six or eight men on board. Nothing could be done to save them.

Our boat was moored on the inner shore of a bend in the river, so that we were mercifully preserved from the full force of the water. All the night the work of destruction went on. During the evening we got the ladies (Mrs. Broumton and Miss Kerr) on shore, as the position was becoming more serious every moment. Mr. Broumton took them to a house close by. Moored next to us was a coal-boat heavily laden, which was forced against us by the current with tremendous pressure. Now and then we could hear our boat's timber creak. We were sitting silently in our cabin when we were startled by

A SUDDEN CRASH,

And, making for the door, we sprang ashore, expecting to see our boat break up. The noise ceased, so we got on board again in order, if possible, to save our most valuable luggage. Our boat was constructed with a narrow platform, running the length of each side, outside the cabins, which are above water, there being no deck. This platform is used for working the boat, and was supported by six stout beams laid across the boat on a level with our cabin floor. When we went on board again we found one side of the cabins crushed in and four of the beams supporting the platform snapped in the centre. Everything

was thrown into the greatest confusion and the strain was now upon the hull of the boat. We were able to get everything out of her, and made a pile on the bank, hoping, when daylight came, to straighten things a little, as they were just tossed ashore in the hurry, and many of our things were unpacked and in use on the voyage. The boatmen entirely dismantled the boat, piling their things beside ours. They found that no other damage was done to her, and, being lightened, she seemed to bear the pressure better.

All along the banks were piles of goods and cargoes taken from other boats. On the opposite bank some poor people, who had lost their boats (but had put their families and some of their belongings on shore beforehand), lighted fires, which threw a lurid glare on the surrounding desolation, revealing the awful rush of the torrent below us. We were glad when daylight came. The LORD had not allowed us to suffer any loss, but some of the things were slightly damaged. Amidst all, our minds were kept in peace in a marvellous manner.

When morning came we saw that the opposite bank for a long distance was swept clear, only one boat, which had six ropes and chains to the bank, had held fast to her moorings. During the day a few of the remaining boats endeavoured to run the gauntlet down that terrible current. Some were successful, but others were wrecked. At one time we saw a large boat carried down bottom upwards, with six poor fellows on her, two of whom were afterwards drowned. Shortly after the *abris* of another whirled past, and a poor fellow climbed on to some planks out of the water and stretched out his hands imploringly to those on the bank. A small skiff put off to him from under shelter of a spit of land. We could not see more, as a curve of the bank hid them from our view.

During the day we remained at the house where the ladies had gone the previous evening. We were thankful for all the mercy and care shewn unto us by our GOD. We rejoiced as we realized His love and care.

“ Though unperceived by mortal sense,
Faith sees Him always near—
A guide, a glory, a defence ;
Then what have we to fear ? ”

The house where we were was formed by a wooden framework, the sides filled in by straw and matting—a very draughty abode ; open in front so as to form a shop, and several corners partitioned off by matting. The roof was thatched ; the end walls, only reaching the eaves, left a large open space above, and the floors were of mud.

TROUBLE FROM ROUGHS.

As soon as it was daylight it became known that foreigners were there, and all day long crowds came to see us, and especially the ladies. The people here are rough, and frequently threatened to make a disturbance. They forced their way in everywhere, and were determined to see our sisters, who spoke to a number of women that came, and had to put up with the curiosity of the people until dark. They were very weary, as they had had no rest the previous night, and with the excitement combined were almost ill. The LORD kept the people from harming us. We could do nothing, but committed ourselves to Him. A very slight occasion would have roused them.

By evening Mr. Broumton succeeded in securing other quarters in an old shop that was closed, which we took possession of as soon as darkness came. I have seen many lodging-houses in London cleaner than our quarters here, but they were as good as a palace to us in our time of need : we did not mind dirt. Our sisters had apartments in a loft, the ends of which were open ; and the

floor, being rough pieces of board, with gaps here and there, needed careful stepping upon.

Next day we endeavoured to get another boat, but there were none to be had, as the village is only a small place. We therefore accepted a proposition of the boatman to wait a few days, and he would get his boat repaired. After prayer about it, we felt this was the best step to take, though we had thought of hiring a small boat to take us to the next town, as the people threatened again to be troublesome, having found out our whereabouts. We had to remain the rest of the week, but GOD kept us in peace.

ON BOARD AGAIN.

Saturday, April 9th.—We once more got on board with all our belongings. On Sunday we had a day of rest, recruiting our spiritual and physical strength, as we had been tried in many ways during those six days.

Monday, 11th.—A good strong wind carried us rapidly on our way. During the day we were preserved from many dangers, which continually threw us upon GOD; and just before dark we anchored in a sheltered cove a few *li* from Yoh-chau. Another storm sprang up, which continued all that night and the next day, so that we were detained once more.

Wednesday, 13th.—Soon after three o'clock this morning we were moving again. The moon was shining

FROM MR. BROUMTON'S LETTER.

Wednesday, April 13th, off Yoh-chau.—You will see by the above that we have not made very rapid progress on our journey; for some good reason the LORD has seen fit to delay us. As Bro. Geo. Clarke once said, "We do not always understand the LORD'S block system." We have great cause for thankfulness that we have got thus far in safety. Truly GOD has delivered us, and we trust that HE will deliver us.

For some days after leaving Wu-chang we made but little progress, having head winds nearly every day; so that on Saturday noon, April 2nd, we were only 320 *li* from Wu-chang. There being a strong head wind that day, we anchored in the mouth of a small stream, with steep banks, at a place called Lu-k'i-k'eo; here GOD was pleased to give us a most trying time. On arriving we anchored on the W. side of the stream, and the next day being Sunday we did not go on, but the captain took the boat over to the east bank, that being more convenient for the shop. Such was *his* reason; we see now how GOD had led him to do this for another reason.

A TERRIBLE STORM.

On Sunday afternoon I was about going out to preach on shore when rain came on and a heavy thunderstorm. The rain continued through the night, and all day on Monday there was a very high wind, and the creek was crowded with boats that came in for shelter. As the afternoon wore on the stream became greatly swollen. Several boats dragged their anchors, and were carried away. They were managed well, and some got back again to their moorings. But the rush of the stream soon grew terribly strong, and at dusk we saw more boats carried down, and the men could now do nothing; several turned over. As it grew late more boats broke loose, and we heard them crashing against others, and hurrying them down the boiling stream. The current bore the boats to the W. bank, and so, providentially, we were not in danger at present. All the boats near us were made fast to the shore with extra cables; we had four out, and some had more. Many boatmen were unloading their boats, and placing the cargoes on the bank.

most brilliantly. It was a lovely sight to see the distant hills, the city of Yoh-chau in the foreground, and numbers of vessels in full sail upon the dark water, the silvery light dancing on the waves. The city is built on high ground, presenting a front to the river, along the top of some low cliffs of red soil. The wind dropped at about 10 a.m., so we anchored a short distance above the city, just at the entrance of the Tung-ting lake. Here we waited two days.

CH'ANG-TEH FU.

Saturday, April 23rd.—Many and great have been the LORD'S mercies in bringing us thus far. Our hearts are full of praise and thanksgiving to Him. Twice since the last entry we have been preserved in heavy storms when there was much danger. We were greatly cheered by meeting our Bro. Dorward in Yoh-chau. This province seems to be teeming with people, all without GOD, all for whom the Saviour died. One poor man who was on Mr. Dorward's boat was drowned during a storm on Thursday. Another boat collided with theirs, and he was missing afterwards. No trace could be found of him. He was an exceptionally nice fellow, so clean and industrious. He had heard the Gospel several times on board, and paid great attention. On one occasion he was heard to say several times, "Jesus loves me." The LORD may have brought home the truth to his heart.

About eight o'clock I thought it would not be wise for us all to remain on the boat; so I sent our man to see if he could get a room on shore. The people at a shop consented to allow us to use part of their shop; so I took Miss Kerr and my wife up the slippery bank, and then brought Mr. Andrew up to stay with them. Mr. Eason and I stayed on the boat. It was dreadful to see boats breaking away and turning over, and to hear the cries of the poor fellows on them, as they were

SWEPT DOWN THROUGH THE DARKNESS

to the great river. No boats had been lost from the side on which we were anchored; but on the opposite bank (where we were on Saturday) a great space had been cleared, and only a few held their own there. We did not anticipate that we should break from our moorings, but feared the pressure of the boats would crush ours.

Near midnight, as Bro. Eason and I were sitting in the cabin, listening to the fearful rush of waters, we heard a sudden crash on our boat. We both sprang on shore, as did the boatmen, and expected to see our boat break up; but it did not, so the boatmen commenced to get their things on shore. Mr. Eason got on board again, and handed me such things as were most convenient. Then the boatmen came to help, and in a short time all our effects were on shore. Eason and I remained by the goods till the morning. We then had the lighter things taken up to the shop; and, piling the heavier goods together, covered them with the boat's roofing mats. We divided the night into three watches, and Eason and Andrew and I took turns in going to the shore to look after the goods. We found the hull of the boat was uninjured, except at the gunwale; and they said repairs would be finished in two or three days; so we concluded to wait.

DIFFICULTIES ON SHORE.

The news soon spread that there were foreigners at Mr. Lo's shop, and people crowded in to see us. They could do this quite easily, for there was no private room. Mats were nailed up, but they were quite inadequate.

After breakfast the shopkeeper's wife took the ladies into her bedroom, but even there they were not allowed to remain undisturbed. I remonstrated with some men politely, but they were quite angry, and would not listen to reason. The crowd, however, usually sided with us, and persuaded the roughs to keep away. It was evident that a few days in our present quarters would try us all too much; so I tried to get a boat to live in, but was unsuccessful. I, however, succeeded in getting lodgings in an empty shop, over which there was a loft. After dark we moved to these premises unobserved. The stream to-day had scarcely abated, and several boats were hopelessly wrecked.

On Wednesday morning a number of roughs gathered outside, and wanted to see the foreigners. Finding we did not open the door, they got poles, and tried to force open the shutters of a window; failing in this they took to pelting mud in at the crevices, of which there were plenty. We went to the door, and I spoke to them. They quieted down, and soon left; and we had quiet the rest of the time, for which we were most thankful.

The carpenters finished work on Friday, and on Saturday the boatmen commenced filling up the boat. That evening we were nearly smashed up again, by a big boat trying to anchor alongside of us; but GOD delivered us, and we got out of the mouth of the creek. On Monday we had a fair wind, and by the evening sighted

THE YOH-CHAU PAGODA.

We anchored for the night at the customs' station. A fierce wind rose, and the noise of the breakers outside was tremendous; and we were, however, well sheltered in the creek.

This morning, *Wednesday 13th*, we reached Yoh-chau early, and then came on to the entrance to the lake, where we are at present anchored, waiting for wind. About 4 p.m. we were surprised by the arrival of the Evangelist, Yang Tsüen-ling, who tells us he has come with Mr. Dorward from Han-kow, and that they have been but four days on the way; we have been nineteen days.

Tuesday, 19th.—We have had some further trying times, but have again to thank GOD for bringing us through.

On *Wednesday evening, 13th*, Mr. Dorward came on board. We were all glad to see him, and spent a nice evening together.

On *Thursday morning, 14th*, our captain proposed going by what they call the east lake, which lies through streams running into the lake on the south. This is a longer way by some 200 *li* than crossing the middle of the lake. Mr. Dorward thought there would not be water enough to go this route, as he had been foiled last year, and the water now is not so high as it was then. Our captain, however, would not listen to us; so we came in, and prayed about it. He was still obstinate, so I thought it was best to leave it to him. In my cabin I heard our three brethren again praying about it; and while they were on their knees the boat turned off and made for the lake. We were very thankful for this, especially as Mr. Dorward's boat had gone that way, and would not return.

On *Friday, 15th*, wind still contrary. Anchored all day. Had a long talk with a man who bought some books. In the afternoon a number of people from the

boats alongside came to hear us sing, and we talked to them for awhile.

On *Saturday, 16th*, we started at 1 a.m., beautiful moonlight, good breeze. Just before dark we reached the nearest safe anchorage, 120 *li* from Yoh-chau.

Sunday, 17th.—A good number of men from our own and neighbouring boats came on board and the Evangelist spoke to them. An angry sunset betokened a storm, and all the boats prepared for a blow. There was much lightning, but the storm seemed to pass over. Later, however, the wind burst on us in fierce gusts, and it was a trying time; rain fell after awhile and the force of the wind then abated. On Monday morning we started with a fair wind, and got out of the lake early in the afternoon. We stopped a short time, and then started again; although a strong wind was blowing, a few boats were out. We had a most dangerous run up the river. The boat tore along with only a few folds of sail. Had it not been for three men poling on the lee side, we should certainly, I think, have capsized. Once we were all but dashed on some rocks; the boat grazed against them as our men poled her off. The wind got stronger, but there was no stopping-place in sight, so they put in shore and made the boat fast at bow and stern: after a little they tried to get her to a more sheltered spot a little further on. Mr. Dorward and I waded ashore and helped to pull; but before we could reach the place a tremendous storm of thunder and rain burst on us, so the boat was made fast where she was. The storm lasted a long time; the rain fell in torrents and found its way into our boat, and the lightning was very vivid, but GOD kept us in safety through the night.

Wednesday, April 20th.—Yesterday we reached Liuing-tang, where Mr. Baller had a good time of preaching when he came this way last year. A man who then invited him to his house saw Mr. Dorward on the boat as we passed the village and invited him ashore. Mr. Dorward and I spoke in several places, as did Tsüen-ling, the native evangelist.

OFF CHANG-TEH FU.

Tuesday, April 26th.—Truly this is a remarkable journey. Scarcely a day passes but we are brought through some fresh difficulty. On the 20th we anchored opposite Chang-kang. We had a very rough night, and all the following day had to have anchors and ropes from bow and stern to keep the boat from being dashed on shore. On Friday morning we came up to Mr. Dorward's boat. They had a sad tale to tell: during the storm on the lake a boatman had lost his life. Mr. Dorward was for a time undecided as to whether he should go on with us or take a land journey; we had prayed about it, and he has decided to remain with us, for which I am most thankful. Now we have another trial. On Friday evening Mr. Andrew had a bad headache. He was in bed on Saturday and Sunday with a good deal of fever, which proves now to be the commencement of small-pox. Mr. Dorward is nursing him. It seems but a mild attack. We trust we may all be kept from taking the disease. The voyage is teaching us *our* helplessness, but we can speak of GOD'S faithfulness and salvation. Mr. Dorward has been into the city twice to preach, and I was there this morning. The people are most quiet and civil. It is rather difficult to get a group of listeners together, they take so little notice of us.

FROM MISS KERR.

Chang-teh Fu, April 25th.—"Hitherto hath the LORD helped us." Before reaching Lu-k'i-keo all had been quiet and peaceful, nothing more exciting having happened

than a slight injury to the boat from striking on a rock. At this place our boat was anchored on the sheltered bank, and so the LORD saved it and us from the raging

torrent. Twenty large boats and about a hundred lives were lost just at the mouth of that creek within a couple of days. It is only an anchorage for the night, there being nothing on the shore but a few miserable houses, half matting and half boards. This loss of life and property meant something very awful in such a small place. Almost all the time since then we have been thrown on the LORD every day, and almost every hour. We have proved the LORD to be *all* He promised to be before we started. I feel I know Him better, and can trust Him more firmly, than before these troubles.

"All the way my Saviour leads me,
What have I to ask beside?"

Nothing! Since arriving here the LORD has sent sickness among us. Mr. Andrew has small-pox, but in a mild form. Yesterday the eruption came out. He has had no delirium, and is quite happy in the LORD'S dealings with him. Mr. Dorward is the nurse, and I do what I can as doctor. He has been removed to the stern of the boat: he is quiet there, and in some measure removed from us; but he was so long right among us all, that only the LORD'S good hand upon us will prevent the

infection from spreading. We are using plenty of carbolic acid, and having as much fresh air as possible all through the boat. Mr. Dorward is so good and gentle with Mr. Andrew; I am very thankful indeed that the LORD sent him to us.

We are all praying much that there may soon be settled work in this city. The people are so quiet and peaceable; it seems wonderful in this turbulent province. I gave some medicines to some of the boatmen, and they have spread my fame so that you would think all the women were ill here from the messages they send for medicine. I hope it won't be long before the LORD will send some ladies to love and teach them.

Our faith has indeed been tried since we started on this journey, but I believe it is true of us all that trial has made us cling closer to the LORD, and rejoice more in Him as our unchangeable portion. He never promised to keep us from trouble; but He did promise to keep us in His peace, and I know in a very wonderful way He has kept me in perfect peace. I do desire to praise Him for this as I have felt nervous enough ever since being at Gan-k'ing, and feared that I should be physically unable to glorify Him in excitement and weariness.

LATER TIDINGS FROM MR. BROUMTON.

Hong-kiang, May 14th.—We have just arrived here, and are expecting to leave to-morrow. We have had a fairly quiet journey from Chang-teh Fu to this place. The water is rather high, and has thus been better for descending many of the rapids, though it has made others more difficult. We had

A MERCIFUL DELIVERANCE

at one rapid on the 4th of May. The boat got out into the stream, and the rope had to be cast off; the raging waters carried her down rapidly; and we were all on shore but Mr. Andrew, who was sick in bed, and Mr. Dorward who was nursing him. There were only three men on board to work the boat, and we expected to see her dashed on the rocks which strewed the stream. She drifted across the stream to some rocks, but did not strike heavily. They then attempted to get her head up stream, and to cross over again; just then a boat came down the rapid at a great pace, and was going full on to our boat. Their men tried their hardest to veer her, and succeeded in running alongside our boat, so the collision was not serious. It was fearful to be on shore looking on. Our men, who had been tracking, now came up, and more men were put on to the towing-line, and they succeeded this time in getting up safely. We *did* thank GOD for His preserving care.

Our head boatman is a most troublesome man to deal with, the evangelist says he has never met with one so

trying. We are all deeply thankful that Mr. Dorward came with us; he has been most helpful, I don't know how we should have done without him. Brother Andrew has had the small-pox more severely than we expected, and Mr. Dorward has attended to him unremittingly; he is a splendid nurse. It has been no easy task for him; he has been backward and forward all day to the cooking place, making broths and drinks, and does it better than any of us could. I am glad to say Mr. Andrew is getting on very well now, though the last few days boils have given him some uneasiness.

Mr. Dorward's original intention was to go off here, as you know, but Mr. Andrew's illness, and our not meeting with Mr. Trench would make it very awkward for me to go on alone. I have therefore asked Mr. Dorward to go on with us. It is a great disappointment to him to be hindered in his projected journey; but he feels that if we really need his help he should come on. Brother Andrew still needs constant care, and Miss Kerr is unable to do much nursing, for she has had several attacks of ague, which have shaken her a good deal. Mr. Dorward's evangelist will be an immense help in arranging for our land journey. We have had very few opportunities of working on shore; travelling as we are it is impossible to do much. We shall, I fear, be another month before we reach Kwei-yang. Oh how thankful we shall be to get there!

FROM MISS KERR.

Just before leaving Chang-teh Fu our boat crossed over to the city side of the river. A large crowd of men gathered, waiting to see the foreign women. They got hold of our principal rope, and said they would board the boat unless we would come to the door. I went to the door, but they seemed to think I was much too like a China-woman to be the genuine article. They became so uproarious that Mr. Broumton called to Mrs. Broumton to come out too. As soon as she appeared, with her fair hair and light eyes, they were quite contented, and let the rope go at once. I am sure you would have been amused, as we all were, by Mr. Dorward's intense *delight* as to the *wonderfully good behaviour* of the HU-NAN people, as just seen in this small disturbance. I was glad

of it, as I am sure that unless we can love the people, as well as care for their souls, we shall not get at their hearts with the Gospel or anything else.

I know that when I can get a woman to speak, even a few broken sentences too, of the love of Christ, it gives me more joy than anything else I can think of in this world.

THE BEAUTIFUL SCENERY

has indeed been a treat to me. The first week after leaving Chang-teh, as soon as it was light enough to see anything, I was sitting up at my little window drinking in delight from the beautiful hilly and woody country that seemed to become either more lovely or more splendidly

bold at each turn of the river. It seemed to make a child of me again, and to take me back to the bonny hills of Scotland, where I used to be as wild and merry as a Scotch child can be in holiday time. It made me think, too, of my beautiful home that is being prepared for me, where we shall all feel eternally young and free from all shadow of care. After we have suffered awhile that will come, and be all the sweeter because of the toil and weariness of the way in the wilderness.

WRECKED ON A RAPID.

May 31st, *Lo-si-p'ing* (about 25 *li* from Hong-kiang).— Though it is only a fortnight since I last wrote, I think you will like to hear something as to how we have been kept in quietness and comfort. The day after leaving Hong-kiang our boat struck on a hidden rock while trying to ascend the rapid just below the little house we have here. In about ten minutes the boat was full of water, and it was found impossible to move it. All our things were taken on shore, and then this house was found, and Mrs. Broumton and I were brought across the river. Mr. Andrew soon followed, carried in a sheet slung on a bamboo pole.

Beyond a little fever and headache, which left him next day, he has not suffered from the excitement or exposure—indeed, he has pulled up his strength wonderfully since he has been on *terra firma*.

Our boat was found to be too badly injured to go on; and so we bade our captain good-bye, without many

regrets from any one, as he had been a constant source of anxiety and trouble ever since we started. His little girl had caught small-pox from Mr. Andrew, and I had given her medicine and a few little things to make her happy; this had touched some long-forgotten chord in this poor man's heart, and the day before we left he brought me a hen as a present, which I returned to the child in the shape of good strong soup.

TREATING THE SICK.

The people got to know from him that I had medicines, and next day several people invited me into their houses to see sick people. Every day since then I have been in and out among the people, giving medicine and telling all I could of the Gospel. There were some poor dying women I was very anxious about; and as they were willing, I asked Mr. Dorward and the evangelist to go with me and tell them the message of salvation more perfectly than I could. These visits have been repeated two or three times, and the people are interested, and have some knowledge of the Saviour. I do long to see some of them really loving the LORD JESUS before we leave them. Every day I have presents of fruit or vegetables, or pork. I cannot tell you how I have enjoyed my stay here. The people seem to have perfect confidence in us. We leave, D.V., the day after to-morrow, going the rest of the way by land. Bless the LORD, O my soul! I am so happy in Him and in His work.

FROM MR. BROUMTON, AT LO-SI-P'ING.

May 31st.—You will doubtless be surprised that we have made so little progress on our journey since we wrote from Hong-kiang. We left Hong-kiang on the afternoon of the 17th, and travelled about twenty *li* that day. On the morning of the 18th, between five and six o'clock, we came to the famous "Snail Rapid," which, when the water is low, is very difficult to ascend, being thickly strewn with rocks, and having a good-sized island dividing the stream. The men landed on the island to track the boat, and the evangelist and I went with them to lend a hand; while the boat was passing up the current carried her to the side, and the men on board were unable to pole her off into the stream again, so they eased the tow-line and let her down a little, but in doing this she struck on a rock and stove a large hole in the bottom.

The first intimation we on shore had of this was Mr. Dorward's calling the men to come quickly as the boat was making water fast. In a few minutes this was very evident, for I saw Mr. Eason pouring some buckets full of water out of a box of mine that was in the injured compartment. The men set to work to get the goods ashore on the island, but it was pouring with rain, and we had great difficulty to get the things covered. When all the goods were landed, we began to consider as to the next step. The island was covered with brushwood, and had no houses on it. On the north bank of the river there was a temple. Mr. Dorward hailed a boat on the opposite side and asked if we could go to the temple; but they said there was no one there but a deaf man.

Coming back they found a small boat, and arranged to go to the south bank and see if they could procure lodgings at one of the houses they could see there. They succeeded in getting two rooms, and Miss Kerr and my dear wife went over with a few light articles. Then, when the rain abated, Mr. Andrew was got across, and carried up the steep path to the house in a sheet slung from a pole.

The river was rising, so the men carried the goods

higher up on the island where we piled them on two piles and covered them with some of the boat's matting, thus forming a small hut. The boat now was water-logged; we found the hole extended nearly the length of one compartment. In the evening Bro. Eason and I crossed the river and stayed at the house, while Mr. Dorward and the evangelist stayed in the hut.

On Thursday morning we found the river had risen considerably, but were relieved to see our piles of goods still there. Our landlord told me the island is submerged at times after heavy rains, so I got him to take us over in his boat. We found that our brethren had had to move the goods higher up, the water being nearer than at daybreak. We sent the boatman to get a carpenter to examine his boat. He came and said he would need ten days of fine weather to repair the boat, and 50,000 cash. We arranged with the man in whose house we are stopping, to take our goods over and store them till we can leave. We moved all over in the course of the afternoon, thankful indeed to have escaped without loss or injury either to ourselves or our goods. Many things were very wet, and most of the books were saturated. For the next few days rain fell and we had no opportunity of drying things. On Sunday, 22nd, the island where we were wrecked was covered, and only the tops of the bushes and a few trees showed above water. The rise of the river was almost incredible, it must have been quite thirty or forty feet.

After prayer and deliberation, we have arranged to go on from here by land. It will be more expensive, but the time taken by the river route is very uncertain as well as the risks at the rapids very great. GOD has mercifully kept us all in good health. The day of the wreck our native brother, Dorward, Eason, and I were wet through all the day, but none of us suffered any ill effects. With charcoal fires and a day or two's sun we have got things dried, but a good number of gospels and tracts are past saving. The people here have behaved very well to us. Truly GOD has been good to us.

FURTHER PARTICULARS FROM MISS KERR.

During the flood which wrecked our boat, more than a million taels [a tael would equal say five shillings] worth of wood was lost at Hong-kiang, and five owners of rafts anchored there, who lost their all, committed suicide.

At Lo-si-p'ing (our village) I soon made friends with a lot of women while cooking Mr. Andrew's food in the kitchen. They asked me to come to see them. That day I found several people wanting medicines; every day after that I went in and out among the people. They used to come for me early in the morning and late at night; they always *said* they had come to hear "the doctrine," or else that they wanted me to come and tell some of their friends about it. I know it was the medicines, in most cases, that made them come to see me, but many seemed to love me who never had medicine. I had learned some more general talk by this time, and could generally understand what the women said to me; but that I could make them understand the great fact of redemption gave me much joy.

Every day latterly several presents came to me from my friends. I refused many presents which were more valuable, but the vegetables and pork that came every day almost kept our table furnished. The women there did not generally bind their feet, and I had a present of a very nice pair of shoes from one woman, which just fitted me. The day before I left, our room was quite full of women for several hours. The evangelist preached to them for more than two hours, and Mr. Dorward afterwards.

The whole village turned out to see us start, and I felt like leaving home when I bade the women good-bye. I could have remained there for a long time had the way been open, but "Onward!" was the word, and I had to leave them with much prayer and love. No one seemed really saved, but many were very much interested. I felt so free and happy there, there were no rich people in the place, and the nonsensical mannerism of city people

was entirely absent. I could go out alone as far as I liked to walk, and be afraid of nothing. I do hope the LORD will send some earnest women to reap souls there, and in many other villages of HU-NAN.

We passed Kien-yang Hien in boats, and did not go near the city; when we had got right away we went on shore. There were some women washing, and when I went to speak to them they ran away—the only women in HU-NAN who did not crowd round me. But when I spoke to them they came back, and we were quite friends before parting.

We stayed a night in Yüen-chau Fu; next day it was very wet, but a good many people came to see us, and pulled down the paper windows. They were not rude, only inquisitive.

The scenery on the Yüen river was often most lovely, but the land journey quite surpassed it. I never saw anything so rich and splendid as some of the scenes we passed high up on the sides of the mountains, with valley and glen far below in endless variety. I was delighted beyond expression.

We reached Chen-yüen Fu* early in the afternoon. The coolies always went before us, so our arrival had been announced beforehand everywhere we came. We found the people here very lively, most unlike the stoical people we had passed since leaving HU-NAN. I got nicely across the bridge, and half way along the principal street, but when some youngsters caught sight of the inn, where the first animals had put up, they set up a howling and soon raised a crowd. One or two of the *literati* caught hold of my chair and tried to stop it; I spoke to them and they let go their hold. When I got out of the chair at the inn, a good-sized crowd was all round the entrance. I remained on the steps leading up to Mrs. Broumton's room for about a minute, that they might have a good look; but both Mrs. Broumton and I had to come out again and let the people see us.

THE JOURNEY ENDED.

FROM MR. BROUMTON.

Kwei-yang Fu, June 25th.—I am happy to be able to tell you of our safe arrival here on the 21st June, all well, thank GOD. Mr. Trench met us three stages from the city; he had started to look for us. I need scarcely say that we were all very glad to get here; and we had a real praise meeting the following morning. Mr. Dorward kindly came right on with us—I don't know how we should have got on without him and Yang Tsüen-ling. They hope to leave for HU-NAN again on Tuesday. Mr. Trench is taking Mr. Eason on with him to YUN-NAN, and I am glad to say that our native brother, Ts'en, is going too. We feel it exceedingly difficult to spare him, especially now Miss Kidd has a school; but I feel it important that Mr. Trench should have help in getting a

house; so we have arranged for him to go, but not to remain at the capital longer than a month. I am glad to say he is willing to help in the work, so I shall employ him as evangelist. I trust he may be used of GOD both on the journey and here.

I am thankful to say we got through the land journey without any serious difficulty. We stayed a night at Yüen-chau Fu, a place that has the reputation for being very rowdy. It was pouring with rain when we were there; had it been fine we should probably have had a lively time. At Chen-yuen Fu we were crowded greatly, and the ladies had to exhibit themselves to get the people quiet. The curiosity to see foreign women is intense.

We were so glad to find Miss Kidd well, and with such a nice school.

FROM MR. ANDREW.

Kwei-yang Fu, June 24th.—You, no doubt, have already heard of my illness on board the boat, but through GOD's blessing I am now fast recovering, though still weak. I wish I could tell you, as it ought to be told, of the unremitting kindness of Miss Kerr and also of Mr. Dorward, who nursed me as tenderly as a woman, week after week, both day and night. And I must not forget to say how they and the rest of the party prayed for my recovery, and also for freedom from marks, and GOD answered prayer. I should also tell of the strength GOD gave me for the land

journey by chair; I cannot give you a diary of it, for I generally laid down as soon as the day's ride was finished, very tired, but very happy.

I cannot tell you how GOD has blessed me. "Bless the LORD, O my soul, and all that is within me bless His holy name."

* This rowdy city was formerly a part of the province of HU-NAN. Now it is a part of KWEI-CHAU, and the people retain many of the characteristics of the former province.

Itinerant Work in North China.

BY MR. A. G. PARROTT,

OF P'ING-YANG FU, SHAN-SI PROVINCE.



WE THINK our readers will be interested in the following series of papers, prepared by Mr. A. G. Parrott, and giving a connected account of the work of two years and a-half in North China. Commencing with the time of the great famine, though precluded by the need of brevity from going into much detail, a few cases are mentioned, and one cannot fail to be touched with the instances given by Mr. Parrott of the sorrows of the lonely orphan, the sole survivor of his family; of the poor young widow and her starving babes, whose father, mother, and husband were lying unburied in the house from want of means; and of the deceased mandarin's orphan boy, who became so much attached to the friends who, for CHRIST'S sake, showed him a kindness his own brother denied.

The subsequent records are also of considerable value, and are rendered more interesting and intelligible by the accompanying maps, taken from native maps. They show the thorough way in which the Gospel is being conveyed into every part of the provinces visited; for it is to be borne in mind that these journeys are but a part of the system of evangelistic colportage being carried on by a number of our brethren, and including a complete visitation of every town or village of importance in the inland provinces of northern and western China. The expenses of Mr. Parrott, and of the native Bible colporteurs, and the cost of conveyance and distribution of Scriptures in these journeys, has been kindly borne by the British and Foreign Bible Society. The support and expenses of another native colporteur, who travelled with him to sell tracts and books explanatory of the Scriptures, was met by the kind donations of one of our liberal friends at home.

Our readers will gain some idea of the toil and difficulty—and oftentimes danger—which such work involves, and will be the better prepared, we trust, to *help* by prayer those engaged in it, and to *follow* with prayer the seed sown.

FIRST JOURNEY. (Map No. 1.)



ALL BEING ready, the wheelbarrows loaded, and the coolies waiting, we bade adieu to the port of Han-kow and the many friends who had come out at an early hour to see us start. Nine hours' walking over bad roads, but in fine weather, brought us to our resting-place for the night, called She-k'eo, a small village thirty *li* north. During the day we passed through several small villages, crossed over two canals, and Mr. Clarke preached the Gospel to villagers, boat people, and passengers. Being in native dress, we were believed by many to be Cantonese till we told them to the contrary.

Next day, February 4th, 1879, we reached Liao-kung-p'u, a small village ten or fifteen *li* beyond Hwang-p'i Hien, the native place of several of our coolies, and we had some considerable difficulty in persuading them to continue the journey without delay. On the 6th February we came to Siao-ho-si, and were delayed there a day or two by rain; but good use was made of the opportunities of preaching and selling books to fellow-lodgers, travellers, or curious visitors. Then two or three days more of rough travelling over rocky hills, or along narrow footpaths between the paddy-fields so numerous in HU-PEH, brought us to

SIN-YANG CHAU, IN HO-NAN,

to which place we had hired our barrows and men from Han-kow. We went forward from this by carts. Two mandarins visited us at our inn, and very politely accepted

a present of books. Next day we sold a large number in the city.

On the 12th February we set out again, and rested for the night at Ming-kiang, a village ninety *li* further north. Here we sold books to willing listeners, while Mr. G. W. Clarke and our two evangelists did the preaching.

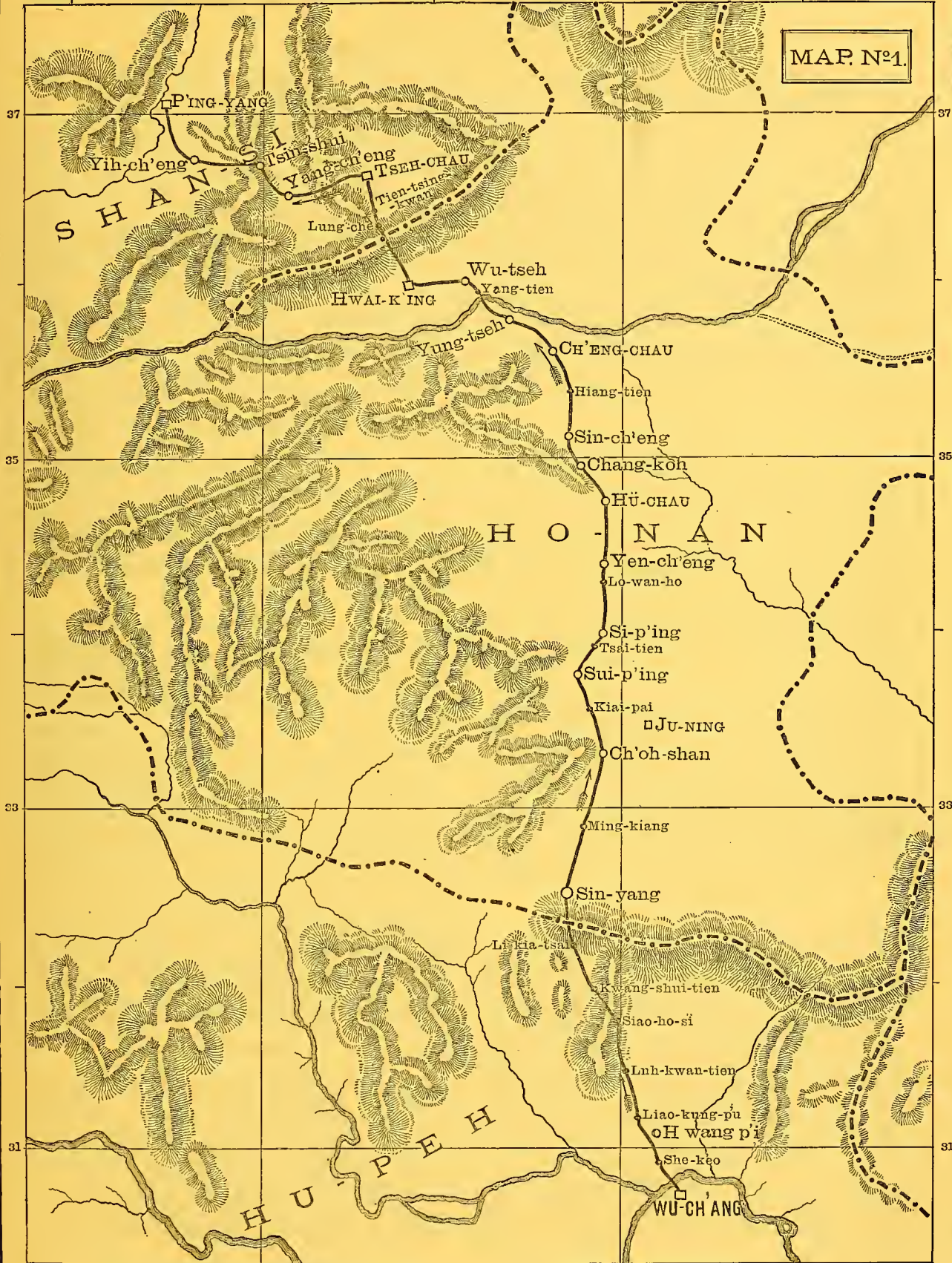
We reached Ch'oh-shan Hien, ninety *li*, on the 13th, and had scarcely unpacked our bedding when a military mandarin, accompanied by three soldiers in full uniform, called upon us, and after the customary salutations and personal inquiries as to name, and age, and family affairs, wished to see our books, and entered freely into conversation. He remembered the former visit of Mr. Henry M. Taylor and Mr. G. W. Clarke to this city in 1877,* and tried to apologize for the treatment they received at that time, and attributed it to the *people* not understanding *doctrine*, rather than to the antipathy of his own class, the *literati*. Our innkeeper had neglected to paste our names, as guests, on the outside of his inn, according to established custom; and to save himself a whipping, was obliged to fall down on his knees before the officer and *koh-t'eo* (do obeisance), acknowledging his guilt.

TRACES OF THE LATE FAMINE.

We were delayed an hour or two in getting off next

* For particulars of this journey see CHINA'S MILLIONS for 1877, pp. 10, 13, 30, 86, etc.

MAP. N°1.



morning, and in the meantime sold books and preached on the streets. Carts could not be obtained, and we were obliged to engage barrows again. During the day we passed through small villages, and noticed a great many *broken-down houses*. Traces of the famine were beginning to appear. It was no unusual thing to find on the roadside *bones and skulls of men* who had perished in their flight from the north. We preached and sold books to passengers, and to small crowds in the villages through which we passed. One man, a murderer, who was being carried in irons to K'ai-fung Fu, the capital of HO-NAN, very gladly listened to our message of salvation—salvation even for such as himself—and his fellow-travellers purchased a book for him.

On the 15th we stayed for the night at Kiai-pai, a village sixty *li* north of Ch'oh-shan Hien, and after a few hours' travelling next day reached Sui-p'ing Hien. Here we had great crowds, to whom Mr. Clarke preached; and we sold a large number of books till mid-day, when we resumed our journey. We put up for the night at a large village called

TSAI-TIEN.

We sold about fifty gospels, and spent the Sunday here. The people were very friendly, and followed us in large numbers to a temple not far from our inn. Mr. Clarke extemporised a pulpit, and, together with the evangelists, spent half the day in preaching to attentive listeners. A culprit chained by the neck to a staple in the wall at one end of the temple, not only served as a warning for others, but was himself a practical illustration of the bondage of sin, and of man's utter inability to deliver himself from its inevitable consequences. We trust many who heard the Gospel on this occasion may find in CHRIST a strong Deliverer, both from sin itself and from the wages of sin. Remains of famine sufferers were to be seen on every hand.

We arrived at Hu-chau on the 19th, and soon had great crowds. In less than two hours we sold 250 gospels and a large number of tracts, and on the morning of the 20th started for Sin-ch'eng Hien, passing through Chang-koh and other small villages in this sandy and much depopulated district. Whole villages seemed deserted and in ruins. On Friday, February 21st, at mid-day, we stopped at Hiang-tien, and sold books and preached the Gospel to the few people remaining. Report said that nine-tenths of the population had perished. Four out of five in the family of one of our coolies had died. We spent the night at Ch'eng-chau, ninety-five *li* from our last resting-place.

OFFICIAL FAMINE RELIEF.

Sunday, February 23rd, was spent in Yung-tseh Hien, forty *li* from Ch'eng-chau. The city was nearly deserted. We walked in all the principal streets, but found few men about, fewer women, and scarcely any children. Little notice was taken of us. The only articles offered for sale in the streets were bundles of wood and sticks, straw for making hats, and common food. It was said that most of the men who had not perished had gone south, with the hope of doing a little trade there. Bread was just three times the price it was at the beginning of our journey. We sent a present of books to the mandarin, who returned the compliment by offering to send us a dinner. We declined his offer, but accompanied one of his clerks to a large soup kitchen (really a temple), where a thousand people were fed daily by the Government.

The mandarin arranged for a conveyance to be in readiness for us on the north side of the Yellow River when we continued our journey to SHAN-SI. This river is very wide here, and we were four hours crossing in the ferry-

boat, and later on in the day we reached a village called Yang-tien, and there rested for the night. The country everywhere was suffering much from want of rain. The soil is sandy, and a particularly dry season brings much distress to the poor inhabitants of the broken-down and half-deserted villages.

Wu-tseh Hien, eighty *li* from Yung-tseh Hien, was reached on the evening of February 25th. Tidings of our approach to the city had gone ahead of us, and we found the people excited and troublesome; but there was a great demand for books. Large crowds collected at our inn and in the streets to see the foreigners, and to hear their message of salvation, which was freely preached in different parts of the city. Night finally came on and relieved us.

Two days' more travelling across a better country brought us to Hwai-k'ing Fu, 100 *li* west of Wu-tseh Hien, on February 26th. Hwai-k'ing Fu is a large city of about 5,000 families (perhaps 30,000 people). When we arrived, the public examination of students was going on, and the city was full. A delay of a day and a half enabled us to preach to the multitudes, and to leave a large number of books behind us. The remainder of the journey to Tseh-chau Fu (SHAN-SI), 130 *li*, was in the mountains, and carts and barrows could be used no further north.

On March 1st we came in sight of Tseh-chau Fu, having preached and sold books and tracts in Lung-che, Tien-tsing-kwan, and other villages along the route from HO-NAN. At this time the people were too much distressed by the famine to be able to pay much attention to anything beyond temporal matters; and until May 21st we were largely occupied in arranging for and administering temporal relief to the sufferers from

THIS TERRIBLE FAMINE.

Government relief was being given in the large villages around Tseh-chau Fu, but the smaller ones were to a great extent left to perish. Our work, therefore, seemed to lie rather among the poorest and most needy people of the country.

Our plan was to visit the houses of the people ourselves, and seeing their actual condition and comparative need, we could give them relief tickets accordingly. This brought us into close contact with the people, and acted as a safeguard against imposture. As we went from house to house and village to village our hearts grew sad. So much distress and misery; some seemed almost distracted; their *gods* had failed them! The husbands of some of the families had fled, leaving their wives and children to perish. Many houses were full of their own dead—some in roughly-made coffins, others in large earthen jars, unburied. In some cases the coffins were placed on stools in the centre of the room, and sticks of incense burnt before them. In this way the spirits of departed ones were worshipped. The general use of such food as seeds and weeds, roots and bark of trees, brought untold sickness and misery into many homes. And this continued for long after the keenest of the famine was over.

A SOLITARY ORPHAN.

In one house we found a little boy of about nine years of age. His father went away when things became so bad that no hope remained of surviving such awful distress, leaving his wife and family to get along as best they could. The children died one after another, till only this one was left; then the mother's turn came. I shall never forget that child's look of distress and fear when we asked him where his mother was. Pointing to a huge coffin in the corner of the room, he burst into tears, and tried to get away from us, whom he looked upon as

strangers and foreigners—and he had never heard anything good spoken of foreigners. His father had gone, his mother had gone, his brothers and sisters had gone, and now, he probably thought, we had come to take him away too. The promise of food, and the assurance of his neighbours, however, ultimately pacified the child; but we went away deeply touched.

The next house, one in the same court, contained three coffins, and a young widow, with two infants clinging round her neck, half starved and sick. Mother, father, and husband had perished; there was no one to bury them, and no money to engage strangers to do it. Villages of eight hundred families had gradually dwindled down to two hundred; of four thousand families, to one thousand.

Many villages (perhaps thirty or forty) in the Tseh-chau Fu prefecture were relieved by us, as well as the poorest of the people in the city; and we believe deep gratitude was felt by a large proportion of the sufferers, especially those in the villages, where less prejudice against the foreigner existed.

TOKENS OF GRATITUDE.

We were cheered by evident proofs of this. For instance, an old widow would walk several miles to our house in the city, merely to present us with a few vegetables or common cakes, of no intrinsic value, as a token of her gratitude and proof of her good will toward us. We generally accepted their offerings in the way which Chinese etiquette allows, by taking one or two small articles out of the whole, and then returning the present. At this time, the city people, annoyed that the villagers were receiving from us more help than themselves, were clamouring for our departure. Thinking they might get no more money, the roughs and *litterati* wanted the foreigners to be off. It needed considerable courage, therefore, on the part of those showing their esteem for us to do so in the face of this opposition.

We were particularly touched by the evident love of one boy, of about twelve years of age, the son of a deceased mandarin, who used to come and live with us, and became much attached to us. He was an orphan, and had existed through the famine only by the help of those who took pity on him for his father's sake. The child cried most bitterly when we left, and with some other friends followed us for a distance on the road. We were sorry we could not take him along with us. An elder brother, who used to ill-use him, would not allow him to go.

INTERESTED OPPOSITION AND DEPARTURE.

A fair harvest was now in prospect, and the people of the city were impatient for our immediate departure. They were stirred up and led on by a literary man, who had hoped himself to have made a good thing out of our distribution of relief at the expense of the sufferers, but who found himself foiled by our care. Several attempts were made to get up a riot and expel us from the city. So on the 21st May we felt it best to leave, at any rate for the time being, and went on to P'ing-yang Fu, which has ever since been our basis of operations.

On the way to P'ing-yang Fu we passed through Yang-ch'eng Hien, 100 *li*, Ts'in-shui Hien, 90 *li*, Yih-ch'eng Hien, 110 *li*, and arrived at P'ing-yang Fu, 130 *li*, on the 1st of June. The roads in eastern SHAN-SI are chiefly in the beds of mountain streams—very rough travelling, and in bad weather somewhat dangerous. We were detained three days at Yang-ch'eng Hien by rain, and a difficulty in getting mules to carry us forward. The cities in these hills were small, and not much trade is done. Yang-ch'eng Hien and Yih-ch'eng Hien number about 2,000

families each. We sold a fair number of books, and preached in the cities and villages along the route.

EVANGELISTIC WORK AT P'ING-YANG FU.

During Mr. Clarke's stay we made a point of visiting the surrounding villages as frequently as possible; we were out nearly every afternoon. The mornings were given to the study of the language. A good deal of relief work had been done in and around P'ing-yang Fu, especially by Mr. Hill, of the Wesleyan Missionary Society, from Han-kow, and by our own Mr. Turner; and we found the people generally inclined to be friendly, although many wondered why we remained when the more extensive famine relief was finished. We seldom get more than thirty or forty people together, but by frequent visits to the same villages we made the acquaintance of many, and we believe good work was permanently commenced.

After Mr. Clarke's departure, not much work could be done in the villages during the hot summer months, beyond occasional visits to the nearer places late in the day. Sunday services in the city were kept up, and three or four men attended regularly. Mr. Turner, who had been absent for a season on account of his health, returned in time to avail himself of the cooler weather at the close of the summer, and evangelistic work was prosecuted with diligence and promise of success.

In January, 1880, I gave myself especially to the department of itinerant evangelistic and colportage work, Mr. Turner and Mr. Elliston carrying on the Gospel work more immediately around P'ing-yang Fu. Mr. Turner has since had the joy of baptizing the first converts, and we have reason to expect GOD'S continued blessing upon the work in that station. Mrs. Turner is much encouraged by the state of the women she labours amongst.

I will now go on to give brief accounts of the journeys taken from time to time in the prosecution of my own more immediate branch of the work. Reference to the accompanying map of the country traversed will show the cities and some of the principal villages visited.

The accounts have been prepared with prayer that many who read them may be led to pray more definitely and intelligently for the perishing millions who still remain without the light and liberty of GOD'S truth, and the power of a risen SAVIOUR to deliver them from the thralldom of sin and death.

(To be continued.)

EXTRACTS FROM LETTERS.

"I feel it a great privilege to be able to send enclosed £1 to the China Inland Mission, a mission which I believe to be apostolic in its principles and in its spirit. May the great Head of the Universal Church ever dwell in its midst, blessing all who work in it ever more and more with His Holy Spirit."

"I have sent you a shilling's worth of stamps. It is a thank-offering for Jesus."

Another donor "has much pleasure in sending 2s. in stamps, and very much regrets that it is not in her power to send more." She reads CHINA'S MILLIONS "with deep and prayerful interest."

Another says, "I send £310—£10 for dear Taylor, the rest for the mission, with many praises for the grace given in the past to His servants, and with expectation of large future blessings."

From the Irrawaddy to the Yang-tsi.

BY MR. HENRY SOLTAU.

Letter 3.—On the Yang-tsi Kiang.

THE RIVER ABOVE CH'UNG-K'ING.

MY last letter brought the record of our journey as far as Gan-pien, a town situated on the left bank of the Yang-tsi, about 1,756 miles from its mouth, which we reached on February 15th, nineteen days after leaving the Irrawaddy. Our next stopping-place was Sui-fu (Su-chow), an important city, also on the same bank of the river. The many cities and towns between this and Ch'ung-k'ing have on several occasions been visited by our brethren at Ch'ung-k'ing.

The charming scenery and extraordinary cultivation of the hills and valleys through which the Upper Yang-tsi flows, have been so often and so graphically described that I need not attempt to do justice to that subject in this letter. Suffice it to say, that from the brink of the river to the summit of each hill, every inch of available land was terraced, and smiling with the green luxuriance of the poppy, wheat, and beans, relieved by patches of brown rock and the golden flowers of the 'ts'ai-ts,' a herb from which oil is made.

In many places we saw men washing the soil of the river-banks for the gold which gives its name to this part of the river, where it is known as the Kin-sha Kiang (River of Golden Sand). The soil is thrown into cradles, which are rocked to and fro while water is poured on—the stones remaining behind in the cradle, and the golden sand falling into a trough beneath, from which the gold is finally separated by the application of mercury.

On the 22nd of February we arrived at the "Liverpool of Western China," the famous city of

CH'UNG-K'ING FU.

Mr. Samuel R. Clarke, on hearing of our arrival, came down to the boat and conducted us to our Mission house.

A ride in chairs, of about twenty minutes, through narrow streets, crowded with pedestrians and with people in chairs, brought us to the dwelling-house occupied by the members of the

CHINA INLAND MISSION.

On the wall facing the hall we noticed a

PROCLAMATION

placed there by the magistrate of the city, and which is of some interest, as an indication of the protection and respect shown to foreign missionaries in this remote inland city of China. A free translation runs thus:—

"The place where the Gospel is preached is a solemn place; everything should be quiet and reverent. Men and children must listen in the outer hall, and the women in the inner. Let there be no noise or uproar. All idlers are forbidden to enter and loiter about. There are to be no crowds around the doors. Everything must be done according to order, and if any one dare disobey, let him be immediately bound and sent for punishment."

Most delightful was it to grasp the hands of our fellow-Christians and fellow-countrymen after so many weary days of travel, during which we had not met one Christian, native or foreign.

We were sorry to find our brethren looking pale and thin.

The following extracts from my diary will probably be of interest:—

THE FIRST MISSION STATION.

February 22, 1881.—"With what true feelings of joy and thanksgiving to God did I look upon this house, the first mission station in China I have ever seen! It also forms one of the most important centres in the empire for missionary work. To have so many servants of JESUS CHRIST, natives and foreigners, continually moving about, circulating the truth and preaching the Gospel in this and the adjoining provinces, is no small matter for praise to God; but at the same time, the overwhelming need of this district makes one long to see more labourers in this place, and also a more commodious and suitable house in which to receive them.

"In this city alone there are probably from 300,000 to 400,000 souls, and within easy reach are large market-towns and cities, containing many thousands of souls, while Ch'eng-tu Fu, the capital of the province, with its half a million inhabitants, has as yet no resident missionary, and all the rest of this vast province is an expanse of darkness, unrelieved by a single beacon-light.

"The CHINA INLAND MISSION is now firmly established here, and the house is known as the centre of work; it is time therefore that in addition to an extra dwelling-house, a chapel should be obtained in the busy part of the city where preaching could be carried on, and people reached who would not be met with in those parts of the city, which are the most suitable for places of residence.

[Mr. Soltan here gives an account of the work at Ch'ung-k'ing, but as that has already appeared in our June number, p. 69, we do not repeat it now, but only mention, that on March 2nd, Mr. Stevenson and Mr. Soltan left Ch'ung-k'ing for other places lower down the river.]

As we descended the Yang tsi, the cold became very great, the hills in many places being covered, more or less with snow, and a biting north wind blowing.

The scenery is varied and charming. We have nothing like it on the Irrawaddy. The gorges are awfully grand and solemn, the majestic rocks on either hand towering like huge castles at a great height above the river. In some parts magnificent echoes may be heard; the explosion of a few crackers, or the firing of a gun, thundering out like a park of artillery, or a fusillade of musketry.

The excitement of rushing through the rapids is exhilarating, though the sensation of spinning round in the eddies is a little disturbing to the peace of one's digestive organs.

I must not close this letter without mentioning one little incident in our trip to I-chang.

INVITATION TO BREAKFAST.

Near the city of *Wan*, we were detained a day for repairs to our boat, being anchored about a mile above the city.

The hien (magistrate) on hearing of our arrival, sent off a boat with a messenger to give us a special invitation to breakfast with him the next morning. It was eleven o'clock at night when he came, and we had gone to bed; but he would have us aroused that we might see the hien's card, and also a photograph of General Mesny, which he had been ordered to bring to prove that the hien was a personal friend of his. Next morning, early, another boat with a servant were sent to fetch us to the *ya-men*. Chairs were also engaged, and we soon found ourselves in the guest-hall.

The hien, a KWEI-CHAU man, shortly after came in, and cordially greeted us, saying that he was a great friend of General Mesny and of Mr. Broumton (our senior missionary at Kwei-yang, the capital of KWEI-CHAU). Throwing off all reserve, he chatted with us in the most friendly manner. Hearing that we had been dispensing medicines, he became deeply interested, and inquired, "Do you know Holloway's pills and ointment?" We replying in the affirmative, and saying that these medicines had a world-wide reputation, one of his servants was ordered to bring all his medicines that we might explain their uses. We duly examined his little stock, and told him how to use the one Holloway's pill he had left, a pot of ointment bearing the same distinguished name, and also a small bottle of "Howard's Quinine," and a phial of chlorodyne. Breakfast followed shortly after, and further conversation.

When we rose to leave he escorted us to the chairs provided for us, for which he paid, as well as for the boat that conveyed us to and from our moorings. Such a reception and entertainment show better than anything else how China is daily becoming more and more open, and the prejudice against intercourse with foreigners is gradually being broken down.

THE SECOND MISSION STATION.

After many delays owing to head winds, we at length reached I-chang, the second mission station on our journey. Here we were most hospitably entertained by Mr. and Mrs. Cockburn, of the Church of Scotland Mission, the only mission now in this place. We were rejoiced to find that although this mission has been only recently established, fourteen converts have already been received into the Church, and a prosperous boys' school has been commenced; all of which call for special gratitude to God for such remarkable progress in so short a time.

During the two days we remained here we had much pleasant intercourse with all the missionaries. Leaving again on the evening of the 16th, in a small boat, we made Wu-chang, opposite Hankow, by noon of the 25th March, having accomplished a journey of over 1,900 miles since leaving Bhamó, of which over 1,000 miles had been on the Yang-tsi river.

Throughout the 117 days occupied in this journey we passed *only two mission stations!*

When will the need of these vast western provinces of China, now so open to the missionary, be laid upon the hearts of GOD'S people at home?

Chang Yu-fah,

A COLPORTEUR IN THE PROVINCE OF SHAN-SI, NORTH CHINA.

BY MR. A. G. PARROTT.

CHANG YU-FAH was born in the year 1851, at a village called King-tsi-kwan, in the province of HO-NAN. His parents being in very poor circumstances were unable to send him to school, and he never learned to read. We became acquainted with him in the year 1878, and learned that his parents were dead, and that he had no other relatives beside a brother or two. He had fallen out with one of these and (his wife being dead), ran away from his native village at about the time of the late famine. One of our native Christians in Wu-ch'ang, the capital of the HU-PEH province, found him in a helpless condition, and prevailed upon Mr. Judd, then in charge of the native church in that city, to give him employment. The man did not wish for much wages, asking only a sufficient maintenance. Mr. Judd soon felt satisfied with Chang's behaviour, and kept him in his employ as a general servant (he had formerly laboured as a coolie to a builder). He now heard the Gospel daily, came into close contact with the lives of native Christians, and soon manifested a personal interest in the truth. He was a good deal helped by frequent conversations with a Christian leper-boy named Hwang Keh-chung, who was many years maintained by Mr. Judd, and who lived at that time in a solitary cottage on the city wall.

Early in the year 1879 Chang was baptised and received into the church; and after Mr. Judd left Wu-chang he was engaged by Mr. Baller as cook. Later on in the same year Miss Wilson and Mrs. W. McCarthy being about to take an evangelistic journey into the country, it was arranged for him to go with them as servant. During their absence of three weeks he proved very useful, and gladly availed himself of every opportunity of making known the Gospel among the villagers; so much so, that his zeal and fidelity on this occasion, added to his general behaviour from the first, led to his being sent to P'ing-yang Fu, SHAN-SI, as a colporteur in January, 1880, and he has since done good service in bookselling and preaching. He has accompanied me on a long journey in SHAN-

SI and SHEN-SI, and has proved useful both when abroad and at home.

The first journey was one in which we visited, preached, and sold books in a large number of cities, towns and villages in the south of SHAN-SI and across the borders into the centre of SHEN-SI. We then returned to P'ing-yang Fu, our head-quarters, by another route, and for two months visited every city and all the principal towns and villages in the P'ing-yang prefecture. Weekly fairs were frequently attended, books sold, and small crowds faithfully exhorted.

Although Chang Yu-fah is not gifted with great intellectual powers, and would perhaps never make an accomplished pastor, he has the unquestionable testimony of all who know him of being very zealous, honest, and truthful. He has a very definite understanding of the Gospel, and puts it clearly and simply before those with whom he comes into contact. I have been pleased to notice with what readiness he illustrates his subject.

He is of a quiet disposition; but, like many of his countrymen, easily offended.

In the winter of 1880 we visited all the cities in the west and north-west of SHAN-SI as far as the Great Wall to the north, the Yellow River to the west, and several cities below P'ing-yang to the south. In each of these cities, besides such verbal testimony as he was able to give, Chang Yu-fah sold Christian books and tracts, which we hope will bear much fruit, and lead many to consider, and understand more clearly, the wonderful things written in the Scriptures sold at the same time.

Early in this year (1881) he accompanied me in a journey west from P'ing-yang as far as Si-gan Fu, the capital of SHEN-SI, and then south-east to King-tsi Kwan, his native village in HO-NAN. Christian books and tracts were sold in all the cities, towns, and principal villages in the route. We continued the journey to Fan-ch'eng and Wu-ch'ang, two stations of our mission in HU-PEH. He is about to return to Fan-ch'eng, where he will join Mr. Sambrook, and work back to SHAN-SI across the province of HO-NAN.

Brief Notes.

Yun-nan Province.

MR. AND MRS. GEO. CLARKE, on their way to Ta-li Fu, in the west of the YUN-NAN province, write from the capital of the province, Yun-nan Fu, on June 7th. Leaving the capital of the KWEI-CHAU province on the 16th April, they had a prosperous journey so far. Mr. Clarke says:—"The cities we visited are most of them like large villages, not very busy. The scenery is somewhat like that of SHAN-SI, there are plenty of undulating red earth hills. The capital of YUN-NAN is a much busier place than that of KWEI-CHAU; the suburbs of this city have been very large. The people are not curious and troublesome. We hope to leave in a few days for Ta-li Fu."

MESSRS. TRENCH AND EASON, we learned from letters dated Kwei-yang, June 30th, were to leave for Yun-nan Fu on July 4th, hoping, should the LORD open the way, to make that city their headquarters. It is not only an important centre, but is also a necessary basis for communications between eastern China and Ta-li Fu, where, we trust, Mr. and Mrs. Clarke may be able to reside. We have since heard, however, that pending further information from Chung-k'ing these arrangements were suspended.

Kwei-chau Province.

MRS. BROUMTON writes from Kwei-yang Fu on June 30th, giving an interesting description of the overland part of the journey. She says:—"I was very well understood all along the route, and had many opportunities of telling the women about our GOD. My spirit was stirred within me as I saw the idolatry all around. Looking on the shrines placed under the most beautiful trees, etc., amidst the grand scenery round about us, my heart was saddened that the CREATOR of this lovely world was unknown; and the well-known words—

'. . . . Every prospect pleases,
And only man is vile,'

were often recalled. We reached our destination on the 21st June, very thankful to be at home after an absence of five months."

MISS KERR writes from the same station on July 3rd:—"We have been here about a fortnight. I can most truly thank GOD for all He has done, and for every step of the way He has led us. I cannot tell you how gladdened I have been to see GOD working so plainly among the women and children here that gather round Miss Kidd. Three women in the house give every evidence of being thoroughly converted, 'inside and out,' as the Salvation Army people would express it. One of these three was baptized by Mr. Geo. Clarke, and one of the other two is a *Miao-tsi* woman. I am about taking up the cure of opium-smoking women. Five wanted to come last week. I shall be very thankful if I can be any help in bringing outside women under the influence of the Gospel, *lived* as well as *preached*."

MR. GEO. ANDREW remains at Kwei-yang, and is, we hear, "wonderfully well and strong considering the bad attack of small-pox he has had." For some time to come his principal work will be the study of the language.

Hu-nan Province.

MR. DORWARD AND YANG TSUEN-LING left Kwei-yang Fu on the 28th June to take the journeys previously projected. It will be remembered that owing to Mr. Andrew's illness it had been needful for Mr. Dorward to go through with the Kwei-yang party. We trust that the kindly welcome all received at Lo-si-p'ing, in HU-NAN, after the shipwreck, will more than make up for the loss of time Mr. Dorward sustained. We hope to receive further intelligence from Mr. Dorward from Hong-kiang, his first destination in HU-NAN.

Si-ch'uen Province.

MR. AND MRS. GEO. NICOLL arrived safely at I-chang from Ch'ung-k'ing about the middle of July, and were expected in Wu-ch'ang in due course. They had a somewhat remarkable and perilous journey to I-chang, but were brought

safely through. We fear that Mr. Nicoll must have been seriously ill, as we have not heard from him for some time past. Mr. Nicoll's departure from Ch'ung-k'ing will leave that city without a missionary lady, which we greatly regret, as nowhere in China is there a more widely-open door for work among the female population.

MR. SAMUEL CLARKE, who had taken temporary charge of Mr. Broumton's work, has now returned to Ch'ung-k'ing, where, we presume, Mr. Riley had been left alone on the departure of Mr. and Mrs. Nicoll.

Kan-suh Province.

MR. GEO. PARKER, writing from Ts'in-chau on the 2nd of June, tells us of the large access the LORD has given him and his wife to the people of the city from the use of a few simple medicines. He says:—"The wife of a Taoist priest had an ulcerated throat—a disease very common in this district. The complaint is believed to be incurable, and is not interfered with by the native doctors here. My wife visited her, and she began to amend very rapidly under her treatment. The news spread rapidly, and for three weeks Mrs. Parker went into the city daily and visited the sick. Most of the women had been long sufferers; many have been much relieved, and several, in Chinese eyes, remarkable cures have taken place."

Mr. Parker has not been slow to avail himself of the openings which this movement has given rise to. Among other matters of interest, we may mention that a Thibetan gentleman, who formerly heard Mr. Easton preach in the west of the province, had visited Mr. Parker, and brought some of his countrymen. He promised to translate a catechism prepared by the Rev. Griffith John, and another Christian tract, into his own language, to enable Mr. Parker to reach his countrymen better. There were three promising candidates for baptism at Ts'in-chau in June.

Shen-si Province.

MR. GEO. KING writes on June 26th:—"We had two very pleasing baptisms to-day. One a HU-NAN man, very bright and true; the other, a brother of Mr. Sie, the baker mentioned in CHINA'S MILLIONS. There are several other candidates, but of one or two we are not perfectly satisfied. The others were unable to come, or would have been baptized. We have now fifty-two in communion, but one is not very zealous, and I fear may have even gone astray. Mr. Rao, however, who has been backsliding, is coming back again, and really seems desirous of returning to the LORD."

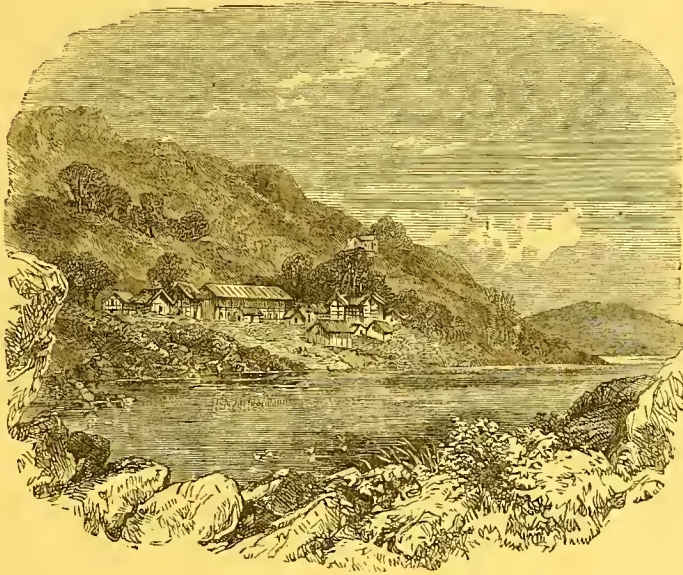
"Miss Wilson has been here about a week. My little one has been sick again. I leave my future with the LORD, for it won't make much difference where these few years below are spent, if only *He* is glorified, and many are brought to glory."

MISS WILSON writes from the same station on June 21st:—"I returned here as soon as possible after hearing the sad news of dear Mrs. King's death. Mr. Parker kindly left his promising work to come with me, and to try to cheer and help Mr. King. The latter is much needed here. I should greatly regret his leaving. I trust he will find the LORD, in whose hands he leaves the matter, an unfailing Counsellor."

"There was an old woman of seventy-three came to see us at Ts'in-chau, with the complaint that she was a sinner. Though her being left alone in the world was the proof she gave, yet her sins really seemed a burden to her; and, as she said, she listened like a thirsty soul to Hwang Keh-chung's words, and even to mine. I long to hear again of her and of the first baptisms in Ts'in-chau. Chang, a leather-worker; Chau, a shop-keeper; and a well-to-do gentleman of Hwei Hien, are awaiting Mr. Parker's return to be baptized. They seem intelligent and simple, and have had their faith based on the Word of GOD as far as man can do it. Hwang Keh-chung is greatly valued, and is a bright Christian; but I fear the climate is too cold for him to pass another winter there."

"Here I am, glad to return to an easier dialect, as I made little progress with that of Ts'in-chau, and was dismayed with my failing memory. The believers sympathise with Mr. King, and seem in a good way. I hope to keep up my walking powers by exercise as long as possible this summer. There are plenty of women, far and near, to visit, as Miss Fausset cannot be out as much as before. Pray much for dear Mr. King."

CHINA'S MILLIONS.



SICHUEN HOUSES.

Western China Opening.

An Account of the first Missionary Work and Journey overland taken by Missionary Ladies in the Province of Hu-nan.

IS CHINA REALLY OPEN? Itinerant journeys have been taken principally by single men in all the unoccupied provinces; and gradually a few stations have been opened in most of them, to which after a time missionaries' wives, and even single ladies, have been taken. But is China really to be considered open, as a whole?

In answering this question much depends on what we mean by open. There is one city in HU-NAN into which Protestant Missionaries have hitherto been denied admission—the capital, Ch'ang-sha. There is still considerable difficulty in itinerating in some parts of the same province; and in some parts of KWANG-SI. Even in KWANG-TUNG journeying difficulties are far from unknown. But everywhere, and steadily, are the influences operating which are opening up the country. Curiosity is being appeased; hostility removed. The stay of Missionary ladies in the heart of HU-NAN for a fortnight in one place; the journey overland to the notorious city Yüen-chau Fu, and the night spent on shore there at the inn; the not less rowdy city, Chen-yüen Fu (formerly a part of the HU-NAN province, now included in KWEI-CHAU), visited by ladies, who slept there also, and departed without any insult or danger,—all point to the conclusion that *China is opening*, and that, far more rapidly than Christian Missions are prepared to follow up. Mr. and Mrs. George Clarke have journeyed far into YUN-NAN without difficulty, and in all the northern provinces our sisters have found a welcome. *Were the LORD to grant us double the number of workers, and double the means, within twelve months we could have them all located and at*

work in needy districts among perishing men and women. WHO WILL COME TO THE HELP OF THE LORD?

FROM MRS. BROUMTON.

THROUGH HU-NAN.

YOU WILL have heard of our journey as far as Lo-si-p'ing, near Hong-kiang, where we were wrecked the second time; and will be glad of some account of the land journey. We stayed at Lo-si-p'ing a fortnight. The people were very friendly indeed, particularly the women. Miss Kerr had ample opportunity of using her medical skill, as numbers applied to her for treatment. They seemed to have full confidence in us, and to be very sorry when we left: quite a concourse came to our house to see us off. So far, the way has been made easy for the next comers. We did pray to the LORD to hasten the day when the arrival of foreigners might be no strange thing in these parts, and when these poor benighted ones might hear "The Old, Old Story of Jesus and His Love."

We left on June 9th, and got on very well, considering we were the first foreign ladies who had travelled overland this way. We were the objects of considerable curiosity at each stopping-place. They would crowd round my chair, and I thought it better to raise my blind than for them to do it. How they peeped! I believe they expected to see some wretched-looking object, and were surprised to see I was so much like themselves. I asked them, was I very wonderful? Did they think foreigners had two noses and three eyes? which question quite amused them. They said I was very friendly. I had several invitations to smoke and drink tea! the former I declined with thanks, telling them it was not our custom to smoke.

THE NOTORIOUS YÜEN-CHAU FU.

The third day we arrived at Yüen-chau Fu. I had reason to remember this place, as they flung stones at our boat last year because we did not exhibit ourselves. All along the route the people were expecting us, as the news of our approach had preceded us. This time they had made up their minds they would not be disappointed; crowds of men lined the streets. I had my blind down; they raised it several times. When we arrived at the inn, there was a tremendous crowd, mostly men; they pressed into the entrance, and getting in at the back windows also, did their best to pull down the door and window of our room. But their only object was to see us; I am sure they meant us no harm. All the time the rain was coming down in torrents; still they came in crowds. Towards dark they gradually dispersed, and we were very thankful to go to bed and get a good rest.

THROUGH KWEI-CHAU PROVINCE.

The next large place we came to was the formerly-

dreaded Chen-yüen Fu. The people were all on the watch for us; and as our chairs came in view the news spread. Our inn was situated in a very narrow busy street; my bearers had great difficulty to get on, as the crowd pressed against the chair, so that at times I thought it would have been toppled over. In the midst of all this confusion and bustle I felt I was in the LORD'S hands, and that nothing could happen without His permission. As my chair entered the inn, the crowd rushed in too. Our apartments were upstairs. After some little time Miss Kerr's chair arrived; the people were getting quite noisy now, and said they wanted to see the foreign women. My husband told them we were the same as their women, but they would not be put off. So we thought it better to make an appearance. Facing the door of the inn there was a flight of stairs, at the top of which was a landing; they were told that if they stayed at the bottom of the stairs we would come on to the landing and let them see us, which we did. What an ocean of faces met our gaze! We stood a minute or so, and then, as they seemed quite satisfied, we disappeared as quickly as possible. We were very glad when night set in, as we were all very tired.

FRIENDLY VILLAGERS.

The people knew me at many of the villages we stopped at, and were most friendly. One old woman said, "You gave me a tract last year." There was nothing remarkable during the remainder of the journey. The people took very little notice of Miss Kerr, as her eyes and hair are dark; but they knew at once that I was a foreigner. They were very anxious to know if I used powder on my face and neck, and were greatly astonished when I told them I did not. They were quite anxious to know what they could use to make their skin like mine! Several women gave me flowers for my hair, and were so pleased when I put them in. I am very thankful to say I was well understood along the route, and had many opportunities of telling the women of our GOD.

We arrived at Kwei-yang on the 21st June, so thankful to get home after an absence of five months. We were very glad to find dear Miss Kidd well, and having thirteen girls in her school; they all seemed so well and happy. She was indeed delighted to see us. We have had meetings at our house often since arriving, and have all been helped by them, I think. We were quite a large party, nine of us in all, besides the native Evangelist.

Mr. Andrew is wonderfully well and strong considering the bad attack of small-pox he has had.

Woman's Work in Kwei-chau, Western China.

BY MISS CHARLOTTE KERR.

FIRST IMPRESSIONS OF KWEI-YANG FU.

ICANNOT tell you how glad it has made me to see GOD working so plainly among the women and children around Miss Kidd. Every night we have worship in the large open court-yard within our

enclosure, and I am sure it would rejoice your heart to see such a number of women and children, all so bright, and so full of evident enjoyment, while the Gospel is preached to them by Miss Kidd, and occasionally by her

teacher. Three women in the house appear thoroughly converted: two of them are not yet baptised, but are longing to confess CHRIST in this way.

THE FIRST CHRISTIAN MIAO-TSI.

One of the two is the *miao* girl you know of. An evening or two ago, when she paid her nightly visit to my room, just before she went to bed, I asked her if she was very happy in JESUS. She said, "Yes, Miss Kerr, I am to-day; but yesterday I felt sad all day, and I just went over and over to JESUS, and asked Him to comfort me; and He gave me peace every time I went to Him for it." Miss Kidd says of this girl that GOD has taught her very much more than she has learnt from any human voice. She quite agrees with us that there is no one in the least like the LORD JESUS, that He is as wonderful a *Friend* as a *Saviour* and *King*.

SCHOOL WORK.

Among the thirteen children too, GOD is working. You might think it was some boarding-school at home, where salvation was the chief object of the training. Yesterday the eldest girl ate no food, and when asked the reason, she said, she felt she was such a sinner that she could not eat. Miss Kidd had a good talk with her alone, and hopes soon to see her one of GOD's dear children.

No child is ever whipped; the capital punishment is that Miss Kidd takes no notice of the child for a day;

but I have not seen this punishment used or needed yet. These children preach the Gospel to their parents when they go home. There are several women who seem really earnest in their inquiries after GOD. They are without exception among the poor people.

OPIUM PATIENTS.

When I got here, and found I could understand very little of what the women said, I thought I would give all my time to study for a few months; but I found, like David, that holding my tongue did not increase my happiness. Miss Kidd proposed my taking up the opium-curing work: but I could not do that at once, because I had scarcely any suitable opium-medicines with me. But soon a large quantity of quinine came here for me. Mr. Trench, too, quite unexpectedly gave me a quantity of chlorodyne. These, with the drugs which can be bought here, and my own stock, will supply what I need for some time; and more will come as needed.

So now we are praying for the right women. Five wanted to come last week: six will be as many as I shall take at once to begin with. They are to buy their own food, unless utterly poor. I shall be so thankful if I can help in bringing any outside women under the influence of the Gospel, *lived* as well as *preached*. This will not interfere with my study much; if GOD gives me the strength, I hope still to be able to give several hours a day to it. Since being settled here I have seemed to get stronger every day. I do thank the LORD for this.

Yün-nan Province.

LETTER FROM YUN-NAN FU, EN ROUTE FOR TA-LI FU.

FROM MR. GEO. W. CLARKE.

AT LAST one of our missionary sisters, Mrs. G. W. Clarke, has had the privilege of entering the province of YUN-NAN, and of telling the Gospel of CHRIST to some of its women. Bereaved of her first-born, and sorely bleeding under the stroke, she and her husband have heard in it the LORD'S summons to go on, and to carry to those who know nothing of the consolations of the Gospel, the story of a SAVIOUR for time, a SAVIOUR for eternity. It will be seen that they had completed the first half of their proposed journey to Ta-li Fu, and had reached YUN-NAN FU, the capital of the province, in peace and in health. If able to remain in Ta-li Fu, they will be near enough to Bhamò to co-operate with Mr. Stevenson. If not, the journey itself will do good and will prepare the way for further efforts. We rejoice to think that to SHAN-SI, SI-CH'UEN, HU-NAN, KWEI-CHIAU, SHEN-SI, and KAN-SUH, six of the nine remote provinces in which missionary ladies have travelled or resided, YUN-NAN, a seventh, is now added. Ere long Mr. Hunt is likely to marry, and to take his wife to his station in HO-NAN. KWANG-SI will then be the only province of the nine in which our missionary sisters have not made known to their Chinese sisters the way of life. We greatly rejoice that the CHINA INLAND MISSION has been privileged to pioneer among the *women* of so many provinces, as well as among the *men*, and ask for much prayer for all the pioneering efforts of our brethren and sisters, so remote from the comforts and safety of European life. In sickness, danger, or bereavement they are indeed far off and alone. They find in the living GOD their strength and their stay; but we need to lovingly remember them, and to pray for and minister to them as GOD may permit.

YOU WILL be glad to hear that through the goodness of GOD we arrived here (Yün-nan Fu, the capital of Yün-nan), safely this morning, June 7th. We left Kwei-yang Fu on May 16th, and had

rain nearly every day till we crossed the boundary on May 30th. I need not say that those portions of the road which were not paved were difficult to travel. We had the privilege of preaching and selling a few books in

many places. I met with several men who had heard the Gospel in Kwei-yang Fu.

OPPORTUNITIES AMONG THE WOMEN.

On several occasions my dear wife held a kind of reception for the women who wished to see her; at one place particularly we had a most interesting conversation with a few women, who took in intelligently what was said.

The people of Yün-nan Fu are not curious. They appear frank, and have not many words about a bargain. When we arrived here very few gathered round to see my dear wife get out of her chair. I noticed many temples outside the east gate of this city, but along the road we have seen very few, and those mostly in ruins; the people do not seem in earnest to rebuild them.

The road from Kwei-yang Fu is among mountains, and in some places lies very high. The cities and villages through which we passed are poorly populated, all bearing traces of the late rebellion of the *Miao-tsi*. Yün-nan Fu is much busier than Kwei-yang Fu; the suburbs have been very large. We hope to leave in a few days for Ta-li Fu.

I am glad to tell you that my dear wife is in excellent health, thank the LORD. We shall be very glad to receive a brother or two when you are able to send them. May the LORD bless the people of this province, and save many!

TO A FRIEND.

HOW THE WAY OPENED.

"YOU will perhaps be surprised to hear of our going to Yün-nan. When the LORD took our boy from us we took it to be His voice calling us to go forward. We wrote to Mr. Taylor last October; but though he was pleased, arrangements could not be made for our leaving until May 13th, when Mr. S. R. Clarke came down from Ch'ung-k'ing to relieve us. We started on the 16th May.

The LORD has truly gone before us. Before we knew anything of Mr. Taylor's wish for us to go to Ta-li Fu, a house had already been rented there in my name by Mr. Nicoll, from a writer of the Resident in Ch'ung-k'ing, who has a house there. We had thought of settling in Yün-nan Fu, and then, perhaps, after a time going on to Ta-li Fu; but from information received, Mr. Taylor believes that that place will suit my wife's health better than Yün-nan Fu, and that it is a most important city.

So, you see, we believe that the LORD has been leading us through a painful path. Doubtless He saw best to take our dear boy to Himself to send us there, for if he had been spared we should not have thought of leaving KWEI-CHAU. Then where is the married missionary who could go as well as we?

It will take us about forty days' travel in all to reach our destination, of which we have perhaps done half. We need, and I believe we shall have, your prayers that the LORD will make us to sow abundantly, and that good health may be granted to us. I anticipate an interesting field.

SCRIPTURE COLPORTAGE.

I am very much interested in your letter about colportage work, and glad to know you endure hardness as a good soldier of CHRIST. Keep on with your itineration, and put your fingers in your ears to arguments against the distribution of GOD'S WORD. At the lowest estimate, it is better than man's word; and GOD has given, and can give, light to those who seek its teachings. A few days ago I met a man who had read a *borrowed copy* of the Old Testament. He praised it greatly, and asked for a copy. Of course it is well to distribute with the Word of GOD all the helps to explain it one can. Visit those cities which no one else has visited, those which lie out of the way, off the main roads. There is more profit in sowing some seed in such places than in visiting places every one can pass. There are many cities in HO-NAN to be visited; I should be glad to hear of your settling there.

Kan-suh Province.

PROGRESS AT THE TS'IN-CHAU STATION

FROM MR. PARKER.



WE FEEL sure that our readers will rejoice with us in the progress here recorded in the work of the LORD in Ts'in-chau, KAN-SUH.

Of the eighteen Missionaries we asked of the LORD, for the nine provinces then without any Protestant Missionaries, two, viz., Mr. Easton (who arrived in China in 1875) and Mr. Parker (who arrived in 1876), left Chin-kiang on October 21st, for KAN-SUH. Visiting Fan-ch'eng (now one of our stations) on the way, they reached Si-gan Fu, the capital of SHEN-SI, on 19th December, and entered the province of KAN-SUH on December 28th, 1876. Lan-chau, the capital of KAN-SUH, was reached in due course on January 20th, 1877, and Ts'in-chau was first visited early in the following month.

Leaving the province after a short visit, and attending our Missionary Conference in Wu-ch'ang, in April, 1877, Mr. Easton paid his second visit to KAN-SUH *viâ* Si-gan Fu, this time accompanied by Mr. King. On the third visit of Messrs. Easton and King (*viâ* Ch'ung-k'ing, SI-CH'UEN), Ts'in-chau was reached on December 12th, 1878, and from that time it has been Mr. Easton's head-quarters. At first he lived in an inn, occasionally visiting neighbouring cities and

towns, or more distant parts of the province, but always returning to Ts'in-chau, where, after a time, he succeeded in renting Mission premises.

Mr. Easton having to leave the province for a season, Mr. and Mrs. Parker and Miss Wilson went there, and have been instrumental in securing a much larger measure of access to the people than they had at first. When it is remembered that this province has an area nearly equal to that of England, Wales, and Scotland, and a population of many millions of precious souls, among whom *Ts'in-chau is the only Protestant Mission Station*, we see how much reason there is to rejoice in the movement here detailed, and how much need for prayer that Satan may not be permitted to hinder it.



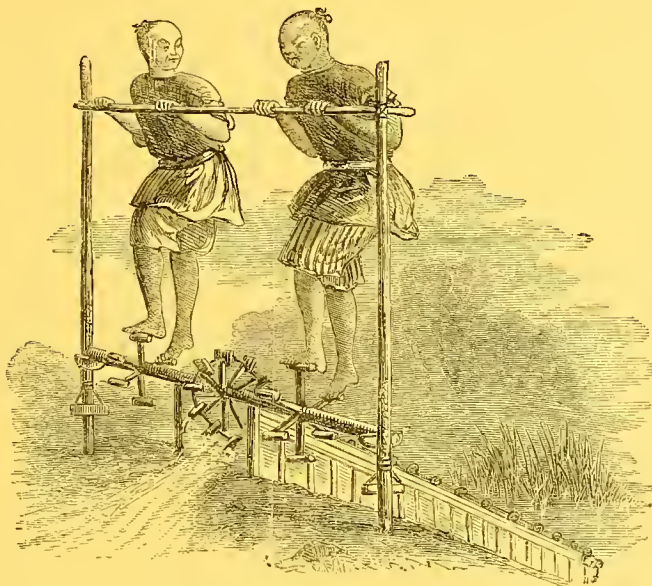
CHANGE is taking place in Ts'in-chau, which commenced before I penned my last letter.

MEDICAL WORK AMONG THE WOMEN.

The wife of a Taoist priest had an ulcerated throat, reaching from ear to ear,—a disease very common in

The wife of the chief Mohamedan *A-hung* we have brought to our house to be attended to. She has a gathered arm of two years' standing; she is not very obedient to our directions.

People are beginning to come in from the country; but we cannot go any distance to visit the cases, and in



IRRIGATION BY MEANS OF AN ENDLESS-CHAIN PUMP (p. 135).

this district. My wife visited her, and she began to amend very rapidly under her treatment. The complaint is believed by the people to be incurable, and is not interfered with by the native doctors. The news spread quickly, and for three weeks my wife went into the city daily and visited the sick. Most of the women patients had long been sufferers; their ailments were constitutional, or the result of poor, indigestible food. Many of the prostrate ones have been much relieved; and, to Chinese eyes, several remarkable cures have taken place.

A child of a Mandarin's nurse, who had been dosed with Chinese medicine, and appeared to be gasping its last, recovered in two days.

The calls have been so many that days are now appointed for visiting the east and west districts in turn; three days in the month [? week] for each district. All who come to the house are attended to at once, and acute cases are visited without delay. For several days I sat in the reception room making promises of calls, and giving medicines from sunrise to sunset.

almost every instance have to refuse medicine if the sufferer cannot be talked with personally.

THIBETAN VISITORS.

The number of enquirers is increasing, and some scholars (*literati*) are genuinely interested; all classes are well disposed, and every grade and sect meet in the same room and hear of JESUS.

The other day a gentleman from Hwei Hien was listening to various passages from the New Testament, when some others entered and were invited to take seats. I was explaining the last verses of Matthew, and pointing out that all nations were included, such as the Miao-tsi, Lo-lo, Fan-tsi, and Sah-lah. One of those who had just entered the room pointed to his companion and said, "He is a Fan-tsi" (Thibetan). I now addressed myself to one so very welcome, and found him to be an interpreter in a *Ya-men* at T'au-chau. This man, named Chang, heard Mr. Easton preach in his own city.* I

* See CHINA'S MILLIONS for Feb., 1880.

produced Mr. Easton's list of *Fan-tsi* words, and he was quite pleased to hear that I could say them. I gave him a copy of "The Two Friends," and of Mr. John's Catechism in Chinese, and asked him to translate the latter into his language; he said he would, and added that then I could have it printed and circulated among his people. He came a second time, and brought a present of some roots produced in his country, and much liked by the Chinese; better still, he brought another *Fan-tsi*. I preached again to them; and on a third visit I had three *Fan-tsi* to whom to tell of JESUS. The last comer stopped me, when I spoke of my hope, which would be realized at CHRIST'S coming, and asked Mr. Chang if CHRIST'S coming was not the last day. They had been reading the books and talking about the doctrine.

The new comer has a diseased nose; I don't know whether I shall be able to help him. I asked if there were many sick ones in his tribe, and expressed a hope that I might be able to visit them by-and-bye. He suggested that T'au-chau would be a good place to spend a summer, as snow falls in the fifth month there.

I am very thankful that their visit has taken place in the height of our popularity, and when all are speaking well of our medicines. I doubt whether there is a lane or yard in the city where a visit from my wife or Miss Wilson would not be welcomed. I accompany either as a rule. Our baby cannot yet leave his mother for long, and is generally claimed as a right by some old grandmother in the company. I have not seen a woman or child shrink from me.

The Mohamedans have been much helped by us proportionately to their number; but the worshippers of Buddha are the first to turn to JEHOVAH, and I expect some scholars (*literati*) to follow. The gentleman who brought his son from Hwei Hien to the literary examinations has asked for baptism; and I have promised to baptize him at Hwei Hien on my way back from Hanchung, or to bring him up to be baptized here, with Mr. Chau, the grain dealer, and Mr. Chang the cobbler.

TS'IN-CHAU, June 2nd, 1881.

Shan-si Province.

PROGRESS AT P'ING-YANG FU.

FROM MR. TURNER.

I HAVE not much to tell, but will let you know how things are going on. Spiritually the work is, I think, still making progress. Mr. Li has a meeting in his village, and seems encouraged by the earnestness of one or two who attend.

MR. HI'S WORK

goes on. A man from his place* was here at the meetings yesterday, well-dressed and healthy-looking; and he prayed in beautiful Chinese, "that we all might learn what it is to die with Christ, and be buried with Him, and with Him even now rise and live a resurrection life." A few months ago that man was ragged, dirty and haggard; he used to smoke nearly an ounce of opium a day: Mr. Hi took him by the hand; had him at his own house, treated him like a brother, bought opium medicine for him, fed him and preached the Gospel to him. He is now perfectly free from opium-smoking, and he is Mr. Hi's right-hand man in all the prayer-meetings and services. Whether he is *truly* converted or not I cannot say; but as a specimen of the work our brother Hi is carrying on, he is, to my mind, a most cheering case. Mr. Hi has opened

A MEDICINE SHOP

in a market-town near his home. He has one of our members and one of the enquirers there to look after it. At the back of the shop is a room for religious conversation and worship. The idea is to make it a basis for missionary operations in the town. It is carried on at present entirely at Mr. Hi's expense, though he hopes eventually to make it self-supporting. At present I do not go to the town where these brethren live, as I intended to do, because there is a great deal of ill-feeling and speaking against the "foreign religion," and I think my presence would only hinder the cause. These brethren

are quite competent, with the HOLY SPIRIT'S help, to carry on the work they have taken in hand; and so, till the cause has lived down the opposition and become stronger, they think with me that I can best help them by keeping out of sight. Being voluntary, unpaid workers, they naturally feel a deep interest in their own work, and need less looking after than men receiving several dollars per month from us might do.

PERSECUTIONS.

Some of Hi's enquirers (from a neighbouring village) were beaten by their fellow-villagers a few weeks ago, and they had to escape to Hi's village in the middle of the night. At Li's village, also, the people threaten to hang, by the hands tied behind and then twisted up over the head, all who will not worship idols at the next festival.

To keep up the unity of the Church, and to bring new enquirers into connection with ourselves, it is arranged that we have quarterly a series of meetings for prayer, conference, church business, etc., at which all members and earnest enquirers shall be present. The first of these meetings will be held (D.V.) during the first week of the seventh moon, at which time I hope to baptize *Li Ching-fu*, a gentleman of this city, who was accepted at our last church-meeting. He is the only one we have ready for baptism, as far as I know, although there are several hopeful cases in the city and villages. At another village north-east of us we have an enquirer who has six or seven persons, beside his own family, to a meeting on Sundays. Persecution has not yet begun in that village.

My wife has a class for women, but it has been stopped for a time, lately, owing to her illness. She is now getting better, and perhaps in a week or two will be able to resume it.

The officials are quiet, and so are the people; but there is a great deal of suspicion and hatred towards the foreign religion in the city, and a good deal of mysterious fear in the villages where the people are more simple.

P'ING-YANG FU, June 16th, 1881.

* Fifty li or fifteen miles from P'ing-yang Fu. See notice of him in CHINA'S MILLIONS for April, 1881, page 42.

Itineration in Gan-hung Province.

LETTER FROM MR. PEARSE.

GAN-K'ING, *June 27th.*—I returned home on Thursday last, after an absence of nearly seven weeks, during which time I preached and sold books in about fifty cities, towns, and villages, a large proportion of which have not been previously visited by any of our number. The travelling was all by water, except when once or twice only we left the boat to walk to a town at some distance from the river.

Our route was from Wu-hu to Fan-ch'ang Hien, thence to Nan-ling Hien and Ning-kweh Fu; thence again to T'ai-ping Fu, where I joined Mr. Thorne (of the American Bible Society), and did the rest of the trip in his boat with him. From T'ai-ping Fu we went to Chao-hien, and across the Chao lake to Lü-chau Fu. Then back again to Chao-hien, and thence to Wu-wei Chau, returning to Gan-k'ing by Wu-hu and Ta-t'ung.

Altogether we must have sold between 3,000 and 4,000 books during the journey. The colporteurs, who are good men, took advantage of every opportunity that offered of witnessing for the MASTER. We usually preached in two or three places in each town and city we visited, and, as a rule, were very well received, and good attention was paid while we were delivering our message. At Lü-chau Fu, which is a very large, and, in some parts, busy city, and at Nan-ling Hien, which is also a good-sized place, we spent many hours in the work. Lü-chau Fu I visited by land two years ago; but Fan-ch'ang, Nan-ling, Chao-hien, and Wu-wei Chau I have now visited for the first time. Fan-ch'ang and Chao-hien are small; but Wu-wei Chau is busy, and a fair-sized city. There we had a capital time of preaching in a large temple, and another in a tea-shop in a different part of the city.

At Fan-ch'ang Hien there was a theatrical performance going on a little way outside the city; so we took our stand under a tree on the road by which the people passed to the theatre, and waylaid all whom we could induce to stop and listen to us or purchase our written message. We afterwards sat in the city gateway, through which the people all passed. A good many bought books, and some stopped to listen, though the majority were too eager for the performance to be turned aside from their purpose by any counter-attraction. The day was intensely hot.

In the north of the province the people are rough, and do not stand much upon ceremony. We saw more fighting amongst them during the two or three weeks we spent north of the Yang-tsi than we should see in a twelvemonth in the south of the province. They seem not to waste much time or strength in shouting at each other, as in many parts of China, but come to blows at once.

At Lü-chau Fu I met a man who had had conversation with Mr. Randle in Gan-k'ing. He was engaged in business in a large way. He took me behind his counter, and offered me about the best opportunity of speaking which I had in that city.

I feel much cheered and encouraged by the praying band at Gan-k'ing, who hold up my hands while I am away.

Cooper is taking prayers now, and Protheroe will probably begin to do so soon. They keep most happy.

We get good congregations at our newly-opened chapel outside the west gate. I hope to preach there as often as possible now, as they have not heard the Gospel much in that direction.

Shch-kiang Province, East.

A FLOOD AT T'AI-CHAU.

FROM MR. RUDLAND.

YUNG-FUNG HILL, *July 27th.*—You will see that we have left our home for a time. We were feeling the need of a change, and our teacher told us of a good temple on a high hill where he thought we could spend a few weeks in the cool. I came to see it, and found really good quarters. We are only about 15 *li* (five miles) from the city, so that I can go in on Sunday morning and back in the evening, and can keep the press going. We are 1200 feet above the city by the aneroid.

What made it more necessary to get out of the city for a time was that we have had another of those terrible floods, causing great destruction of houses and gardens, and leaving the whole city in a vapour-bath. The wind was east most of the time, veering a little to the north, and then a little to the south. The barometer had been falling for two days, and on the 15th it rained heavily during the morning; about two p.m. it began to clear, and the sun broke through the clouds for about half an hour, but the barometer was still falling. About five p.m. it began to blow, and the clouds seemed coming down *en masse*. Our roof began to leak, and some ceiling came down in the back rooms and in the upper verandah; the rain was driving through the tiles so much that we expected some down in the other rooms, and brought the children's beds downstairs to preserve them from danger.

The storm reached its height about 7.50 p.m. The glass then stood at 29.46; at about eight o'clock it began to rise a little. The wind had been blowing in frequent gusts, which shook the house, and the rain had been pouring in at every crevice possible; gradually both lessened, until at daylight the storm was almost over. But the worst was yet to come.

Very few people had slept through the night, and we were destined to have another night without sleep. After the wind and rain had ceased the water began to rise, and soon our garden was flooded, as well as the surrounding ones. At six in the evening we had about an inch of water on the boards of our lower floor. Houses and walls now began to fall, and continued to do so a good part of the night. I did not expect to see much of our garden wall standing at daylight; but only the part at the back of the press-room fell, which came down with a crash. The press was not injured, though part of the roof came down as well.

Reports from T'ien-t'ai and Sien-kü speak of houses blown down, and whole families washed away; wrecks of houses have been coming down the river. The water rose nearly two feet higher than it did three years ago. Sickness is rife in the city. The price of rice has risen considerably, as much has been destroyed.

Itinerant Work in North China.

BY MR. A. G. PARROTT, OF P'ING-YANG FU, SHAN-SI PROVINCE.

SECOND JOURNEY. (Map No. 2.)



WE STARTED from P'ing-yang Fu, SHAN-SI, on the 16th of January, 1880, with two boxes of books, bound for parts of HO-NAN, north of the Yellow River, hoping to return in the course of a month, so as to avoid the delay and inconvenience for work caused by the holidays at the Chinese New Year. Bad weather, however, set in soon after our departure, which lengthened our journey to March 25th; when we reached Ts'in-shui Hien, 240 *li* from P'ing-yang Fu, deep snow and frost kept us confined to our inn seven days. After a good deal of difficulty we found a man willing to take us forward, but the roads were so difficult and dangerous, that he did it at considerable risk.

Next day, January 27th, we reached Yang-ch'eng Hien, ninety *li* south-east. We sold a large number of books in this city, and along this route, last year, from Ts'eh-chau Fu to P'ing-yang Fu. A few friendly-disposed men called on us at the inn, and well remembered our former visit. Here we engaged fresh donkeys to carry us forward 180 *li* to the next city, Hwai-k'ing Fu, in HO-NAN. On the night of January 29th we slept at a small village called Hia-li-ts'uen. The inns here were small and dirty, but one good man sent away his wife and children, and gave us a place on his own *k'ang* (a brick bedstead heated by a fire within) in the one room of the cottage. He had never heard the Gospel, and was glad of a book which could tell of such good things for those who know and worship the TRUE GOD. We were up and away next morning two hours before daylight. The roads were still very slippery, and travelling more or less dangerous.

HO-NAN PROVINCE.

We arrived at Hwai-k'ing Fu on January 31st, passing through T'ien-tsin Kwan and Siao-ying-tsun on the way, and were glad to find ourselves out of the hills again. The route from P'ing-yang Fu to Hwai-k'ing Fu is over a district of very rugged hills, rising three thousand or more feet above the HO-NAN plains, and in bad weather the roads are both difficult and dangerous. The roads are better in HO-NAN, and carts can be procured to most parts of the province. Hwai-k'ing is the most westerly of the three prefectural or fu cities in that part of HO-NAN which lies north of the Yellow River. It is on one of the main roads to Pe-king from the west, and has a fair amount of trade. A large number of tea-shops are kept by Mohammedans, and a population of perhaps 5,000 families reside there.

During our visit we availed ourselves of avourable opportunities of selling our books, and conversing with the people about them, in the tea-shops. One morning while defending the truth against the ridicule of two or three Mohammedans at a small table in a tea-shop, a man came forward to look at our books, and to inquire further about the doctrine of JESUS. He said he was from Tsi-yüen Hien, and some friends of his had purchased a copy of one of our books a few days before. Finding the doctrine very good, he wished to take back with him a dozen or so to distribute among other friends who were interested in the way of salvation.

We next visited Meng Hien, a city sixty *li* south-west of Hwai-k'ing Fu, and were now so near the Chinese

New Year that we could not do much in the way of selling books or preaching. Everybody was too busy to listen even to a foreigner; the sale of paper gods, incense, and paper money used for idolatrous practices at this special season of the year was the order of the day. Every spare cash was devoted to the gods in this way. We were informed that two foreigners were there the year before, and sold the very same kind of books we had to dispose of. We heard the same thing at Hwai-k'ing Fu, when we returned to that city some days later.

On February 5th, we set out for Tsi-yüen Hien, sixty *li* north-north-west of Meng Hien; the roads, however, were so muddy that it was with difficulty we could keep our shoes on. By walking over the ploughed land, we came to a village almost forty *li* from Meng Hien by nightfall. There was but one inn, and that was full. The innkeeper, however, found us a place in a shed in the back part of the yard. Here we rolled ourselves in our blankets, and laid down on the mud floor till daylight, first lighting a wood fire in the centre of the room to dry our socks and shoes. Four or five coolies shared our poor accommodation.

Next morning we arrived at Tsi-yüen Hien, and after parading the streets for an hour found an inn outside the city-wall. The city is small, and on the very borders of the Hwai-k'ing Fu plain. To the north, south, and west are large and small sand-hills, and all traffic is by means of mules and donkeys. We hoped to be able to get back to Hwai-k'ing Fu before

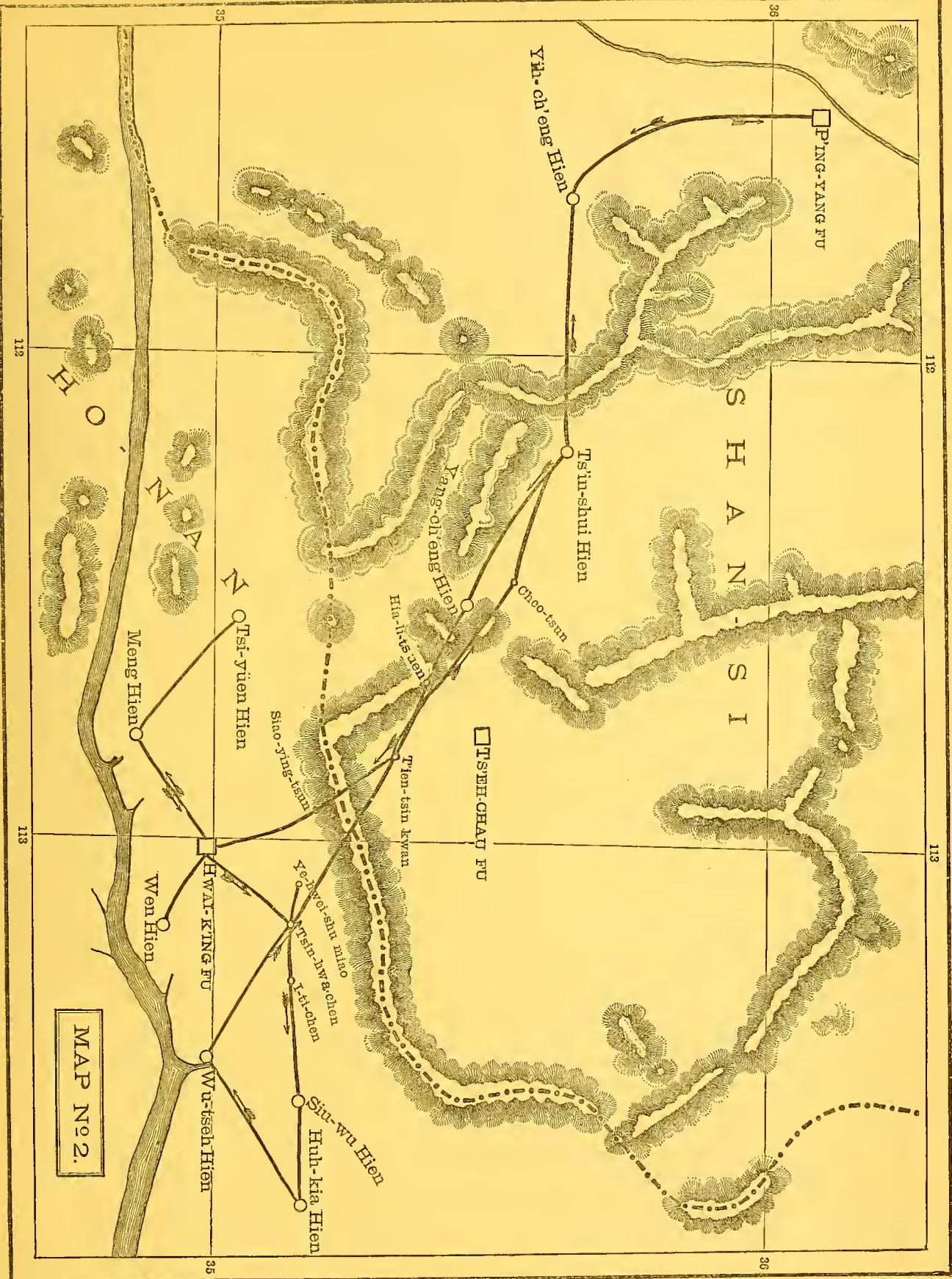
THE NEW YEAR'S HOLIDAYS

actually commenced, but another heavy fall of snow detained us, and we could not get away till the 18th—a delay of twelve days. During all this time, as usual at the New Year, the streets were deserted—only provision-shops remained open—and, except in the morning, everybody was shut up in his own house, passing away the time by feasting and gambling with his family. A few men visited us at the inn, and we met others at the temples, and thus sold a fair number of books, notwithstanding the severe weather and unfavourable season of the year for our work.

We took the first opportunity of retracing our steps to Hwai-k'ing Fu, and from that centre visited Wen Hien, a small city, 45 *li* south-east. The roads by this time were better: the snow had all disappeared, and business was being again resumed. Report soon got abroad that a foreigner had come, and presently our inn-yard was crowded with country folk who had come to market. During the day we sold two hundred books, besides tracts—all we had with us—and I believe left a good impression behind. We returned to Hwai-k'ing Fu on the 28th of February, and proceeded to a large trading town called Ts'in-hwach'en, 40 *li* to the north-east.

WORK AMONG THEATRE-GOERS.

We put up at a good inn in the western suburb on the 4th March, amid unwelcome salutations of "foreign devil." I saw at once that foreigners had been there before, and had left no very good impression on the minds



PING-YANG FU

SHAN-SI

Yh. ch'eng Hien

Tsin-shui Hien

Choo-tsun

Yang-ch'eng Hien

Hin-hsiang

T'IEH-CHAU FU

T'ien-tsin kwan

Tsi-yuen Hien

Meng Hien

Siao-yung-tan

HWA-K'ING FU

Wen Hien

Ye-lwei-shu miao

Ts'ir-lw'achen

I-t'ichen

Siu-wu Hien

Hu-kia Hien

WU-TSEH HEN

MAP No 2.

of the people. Ts'in-hwa-chen is a manufacturing town, and has good trade with Hwai-k'ing Fu, Tseh-chau Fu (Shan-si), Wei-hwei Fu, and other neighbouring prefectural districts. Soon after our arrival, we walked over to a theatre a few *li* distant from the town, and before dark sold a large number of books. The people behaved very well, and bought freely. Next day we attended a theatre in another village, and sold pretty well.

On the 7th and 8th we visited an annual fair, held at a temple called Ye-hwei-shu Miao (wild ash-tree temple). Two theatres were going on: the stage of a third was vacant, and here we made our stand, and all day had friendly crowds round us. We sold, one by one, 343 Scripture portions during the two days. Leaving Ts'in-hwa-chen on the 9th, we made for the next city east, Siu-wu Hien, 80 *li* distant, passing through I-ti-chen and other villages along the road. Our arrival was quickly reported, and before we could find an inn a large crowd was on our heels. Although slightly raining, the people bought books freely till dark. The 10th of March, being a wet day, was spent in the city, and at the inn.

THE FURTHEST POINT REACHED.

Huh-kia Hien, 50 *li* further east, and 100 *li* from Wei-hwei Fu, came next in our route. The city is small, and few people were about. This and the neighbouring villages appeared to have suffered very much during the famine. The houses are in ruins; many shops were closed. There is but little trade, and everything was dear. The day after our arrival was market day, and people from the country came in to buy provisions. This was a good opportunity for us. Country people always seem more anxious to see our books and listen to the Gospel than those who live in the city. Here we sold 385 Scripture portions, besides books and tracts. Finding our supply nearly exhausted, we turned westward towards home, calling at Wu-tseh Hien on our return to Ts'in-hwa-chen, and thence into the hills *via* T'ien-tsin kwan, Cheo-tsun to Ts'in-shui Hien, and on to P'ing-yang Fu, where we arrived on the 25th March, having been away sixty-nine days.

On this journey we visited seven cities in HO-NAN and three in SHAN-SI, besides a large number of towns and villages along the route, and sold 1,580 Scripture portions, and not a few books and tracts.

(To be continued.)

Mr. Sing, the Evangelist at Shing-hien.

BY MR. MEADOWS, OF SHAO-HING.



THE following account of Mr. Sing, the native preacher at Shing-hien (CHEH-KIANG central), was prepared by Mr. Meadows for the Christian friend by whom this Evangelist is supported.

It is now eight years since Mr. Sing was baptized, and he is about sixty years of age. The following account is largely drawn from his own statements, and it presents several points of considerable interest. Among them we would draw attention to his testimony that the sins of his heathen life were *not merely sins of ignorance*, but were, in the main, transgressions against the light of his own conscience, and of those instructions which he recognized as authoritative.

Another point of interest is his statement as to the unintelligibility of the Gospel of St. Luke, when received without explanation. We have long felt the importance of supplementing the sale of Scriptures, or portions of Scripture, with the oral preaching of the Gospel, and as far as practicable with the sale of suitable explanatory statements or tracts. It is noteworthy how, in Mr. Sing's case, even a very little teaching appears to have changed a, to him, useless and unintelligible book into a valued portion of Scripture.

The importance of instruction to those who wish to serve the LORD is shown by Mr. Sing's needing to be taught that his business as an astrologer was unsuitable for a professing Christian. But when fully enlightened, the immediate and thorough way in which he obeyed the Scripture precedent, and utterly destroyed all that appertained to his business, gave an evidence of the reality of his conversion, which his subsequent life has continued to confirm.

From twenty-five to thirty-five native Christians meet every LORD's day at Mr. Sing's station for worship, and the Gospel is daily preached in the chapel and elsewhere to the heathen population of the district.

We ask the prayers of our readers for increasing blessing on the person and work of this brother in Christ.

"**I** WAS a sinner," says Mr. Sing, "and my life was an empty dream; but now, by trusting the SAVIOUR, I am delivered from the consequences of my sinful life. There is no mercy greater than this. I am sensible of the wonderful grace which has come unto me, and for which I wish to exhibit a grateful life. When I remember how, in former days, I transgressed against prince and parents,* and how, above all, I sinned against that light which Heaven gave to my nature—how I obeyed the selfish instincts of my soul, and was led astray by the evil seductions of the world, *sinning against light*, I feel the more how guilty I was. A constant reader and student of the Classic Odes and of the Book of Rites, I yet constantly found myself in paths the very opposite of what those books teach."

A BLIND LEADER OF THE BLIND.

"By profession an instructor of children, like my class I was arrogant, proud, and very ignorant of these great doctrines for which I professed such reverence, and of which I set myself up as expositor, constantly wrangling about truth and error. I enforced my arguments in the wildest and most outrageous manner. Alas! that it was so! At forty, yea, at fifty years of age, I had never heard of the HOLY SPIRIT who influences men and makes them good and holy. I was frequently suspended in mists and greatly perplexed. I had never heard or thought of the gracious rewards offered by the Heavenly Father, and only added sin to sin, heaping myriads upon myriads of transgressions. What pleasure can I have in speaking of such things? I prefer to speak of my deliverance."

COLPORTAGE WITHOUT PREACHING.

"In 1864 a foreigner came to my native place to sell books. I purchased from him the Gospel of Luke. On opening it I found I could make nothing of it, I could not understand it, so put it aside.† Whatever seed may have dropped into my mind at the time of this visit, it was certainly like that which fell among thorns, for the cares and anxieties of this life were such as to choke it."

Our brother Sing now left his home for a position as teacher in the ancient city of Gan-kih,‡ near the borders of the GAN-KWUY province, but he says: "I was averse to being restrained to routine duties, and disgusted at the paltry salary I received; so I soon came to the conclusion that I had better return home and pursue farming. Having some acres of ancestral property and other fields, I and my eldest son, who is now a colporteur of Christian books, ploughed and planted and passed the days in peace and plenty. But I thought to myself, I have been a student of astrology, and have practised the art of telling fortunes by it from my youth up; my connections are all *literary*, my profession is that of a teacher; I will therefore start business in

FORTUNE TELLING,

and thus curb and restrain the purposes of men's minds by inculcating good principles of action."§

* The Chinese are taught to revere five powers:—Heaven, as the great father; Earth, as the great mother; Prince, the national father; Parents, the family heads; and Teacher, as the imparter of intellectual life. Of these Prince and Parents hold the central position.

† This is a very common experience in China. Very, very few, can understand the Scriptures here. This would not be the case if *notes* were given with the Gospels.—J. M.

‡ We have now a station there, and a little church has been gathered; but at the time here referred to there was no witness for CHRIST there.

§ This is the idea in the minds of many of the more respectable sort of fortune-tellers in China; although love of money and an unrestrained life are the inducements of most of the class.—J. M.

Our friend next obtained a good and conspicuous position in the city temple of Shing-hien, where he daily plied his art, adhering, as he says, to the teaching of the books considered orthodox on this subject, which he had studied from his youth up. He continues: "With my farming and my fortune-telling I drove a pretty good business. I could make several shillings a day at the city temple, and my reputation in due time was established. But, thanks be unto GOD for his unspeakable grace, which bringeth salvation to all who repent and believe the Gospel, He opened up to me a new life. Redemption by faith in His Son JESUS and a newness of life was now revealed to me."

CONVERSION.

"The Holy Spirit of a truth chose Van Ming-teh (Mr. J. W. Stevenson, now of Bhamò) and sent him over the mighty seas and rivers. With his life in his hands he came to China, and opened a Gospel hall in Shing-hien, entrusting this hall to a native helper, Mr. Yen, of Yü-yao, who went about preaching the Gospel like a shepherd seeking his lost sheep. He met me and saw me already in the pit, and yet I was without fear. He then, with earnest mouth and burning words, exhorted me, and told me that the Gospel was the *only* book which spoke of the true way. I must also have been influenced by the HOLY SPIRIT, for I listened and seemed to understand; and then I remembered I had purchased a book some time ago which taught this foreign religion. I now perceived *why* I had not understood it; for Mr. Yen told me it was needful to pray the HOLY SPIRIT to teach me and to enlighten my mind. I asked him what he meant by prayer; Mr. Yen then gave me a copy of the 'Evidences of Christianity,' in which is a prayer.

"I hastened home, opened it, and read, and then sought a quiet place and prayed. I soon began to understand the fifteenth chapter of Luke's Gospel, and I was delighted with the news that sins could be forgiven, and that we might go to heaven when we die. I now began to keep the LORD's day and attend the services held in the chapel."

FINDS HIS PROFESSION UNLAWFUL.

"Up to this time Mr. Yen had not told me that I ought to leave the profession of fortune-telling, so I thought I could work six days in the week at my business, and give the seventh to the service of the LORD, and speak on those days for Him; and this was just what I truly desired.

"But in the summer of 1873, another preacher from Yü-yao, a man named Kao, who was stationed at Sin-ch'ang, came and visited me. On seeing me at my old trade, he said: 'The disciples of Jesus all ought to leave the false and follow the true. Now your profession of fortune-telling belongs to that class; it is false, it is empty, altogether vain.' I was perplexed about this; and on another day I went to the chapel to enquire of Mr. Yen. Our late friend and brother Mr. Nying, who had suffered much at the hands of the *literati* of Shing-hien for joining the disciples of Jesus, was present; and he showed me Acts xix. 19 ('Many of them also which used curious arts brought their books together, and burned them before all: and they counted the price of them, and found it fifty thousand pieces of silver,') and also Gal. v. 19, 20, and 21, ('Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, *idolatry, witchcraft*. . . . and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of GOD.') I then

perceived that I was fast in the snare of the devil. The next day early morn I pulled down my sign and

BURNT THE BOOKS

on astrology, etc., and I was washed from my pollutions by the mercy and grace of God; old things had passed away, and I was a new man. I then followed Mr. Yen, preaching the doctrine of the Cross. Some fancied I had suddenly grown richer by preaching JESUS than by telling fortunes, and so had given it up. Some friends tried to provoke me and to induce me to make good speed to quit that way. Some grossly slandered me, and tried to frighten me, and some threatened to take my life and stamp the Gospel of JESUS out of Shing-hien city. The adversaries were very much divided in opinions and guesses about me; but by GOD'S grace I was enabled boldly to preach JESUS the LORD. I was not afraid of

their faces, and I held fast to the peace which I was unwilling to lose."

BAPTISMS.

"On the 8th day of the 10th moon of that year, 1873, I was in GOD'S mercy baptized. Nine others were baptized at the same time. In the following year my eldest son, Be-yih, was received and baptized. In 1875 my second son, Be-deen, was baptized, and, thanks be to the abundant mercy of GOD in CHRIST JESUS, my wife was baptized in 1877. My other two boys, though young, I trust believe in the SAVIOUR, and will, I hope, in due time be received into the Church. I pray GOD we may be a family saved on earth and a family united for ever in heaven. This is the deepest desire of my heart. May God keep us loyal to Him, that we may live to His glory."

Ballou Asleep.

FROM MISS MURRAY, OF SHAO-HING.

IT IS WITH a sad heart I now write to let you know that Æ-tsia fell asleep yesterday, August 24th, 1881, about a quarter past one o'clock. It was thought that she might linger on a little while, but yesterday morning it was very evident that the end was very near. Though not suffering pain, she did not sleep at all for at least two days before she died. Four days before this she told Teh-sing that she thought she would leave us in three or four days. Teh-sing said, "Not so soon, Æ-tsia." "Yes," she said, "I shall; and it will be far better." She died on the fourth day after this conversation.

During her illness her patience was most exemplary, and the peace she enjoyed was stamped on her face. Never shall I forget the calmness of that countenance, and those peaceful, restful black eyes, turned so frequently upon my own during the past six or eight weeks of her life. She has only been absent from our gatherings for worship during the past fortnight, and would choose her hymn and verse to read as usual. The last hymn she chose was, "Let sinners saved give thanks and sing," and not having strength to hold her Testament, she repeated, "Fear not, little flock." (Luke xii.32).

All the girls were very kind to her, and she was grateful for it, and never forgot her "Thank you." I had to go to her in the night three nights before her death. After trying to soothe her a little, I heard a whispered "Thank you" from within her curtains, but did not reply; she then raised her voice, and repeated it. Her mind was perfectly clear till within three days of her death, when in the night she wandered a good deal; and on the morning of her death she was the same, though somehow my voice seemed to recall her, and she would answer in a collected manner. I told her that we thought she would soon be with her SAVIOUR. She said, "I know." "You are not sorry to go, are you?" "No; I shall be pleased," she whispered. Some time after, I asked if she knew me. She said, "Yes, you are Miss Murray; I shall never forget you."

The battle now became hard, on account of her being unable to bring up the phlegm; still, on being asked how it was within, she whispered, "Peace."

I had left her only about five minutes when a messenger came for me, but by the time I reached her bedside her spirit had fled.

I might have mentioned that Æ-tsia was with us every Sabbath afternoon, even up to the last of her life, of

course carried in a chair. The enclosed jottings of her's show the interest she took in the Scripture lesson. The little scrap shows what she noted at the time, the other is arranged from it to be kept. I really thought that she was preparing for earthly service, but God's thoughts are not as ours, and He was preparing her for heavenly service. It appears that her family are consumptive; and Teh-sing's father too died of that dire disease. She is no better; we have had advice from Dr. McFarlain for her, and he has promised to see her after the 10th of next month. Dear happy little Æ-yün too coughs away, though otherwise well. All the others are very well now.

How few who hear that one of the girls has died will form the least idea of the pain that fact has been to me. I have struggled to keep her, have grieved over her and for her as if she were related to me. Teh-sing too is lone and sad; there is no real companion for her now. The others don't seem to feel it so much.

Last evening the four little ones begged that they might come and sit by me till the big girls came to bed, as they were afraid to be alone. I said, "Suppose I take my chair and sit by your door, how will that do?" There was no answer. Again the plan was laid before them. After a long pause, Æ-yün asked, "How long would you sit?" Naive little reasoners. That I could not say; so there was no help for it but to have them by me, and we sung together a little. Then Pastor Tsiang came, and they went with us to see their sister put in her coffin.

I have just now had such a kind letter from Mrs. Valentine (C.M.S.), together with some practical proofs of her sympathy with us. She writes:—"If they are *His* servants He has a right to appoint them to serve where He will." Till last year, when Sing-me died, there had not been a death in this school for over nine years. Now our best, our bonniest, our ripest for service, go fast. I wish I did not grieve so. Shall I ever be able to stand aside and let the LORD do as He pleases with His own?

Do you remember her look. She was such a bonny girl. Every one who visited her would say, "There is a fine-looking girl." She was so truthful and conscientious too. I remember praising her for manifesting a good spirit in a little trouble. She felt that she did not deserve it, and would not have it, saying, "It was not that I was good, but that I feared the consequences if I did not tell what I knew. It was she who wept because she had so little to give to the LORD some years ago."

Ray the Young.

YOUR FORGOTTEN SISTER.

BY MR. W. L. ELLISTON.

THE sun was shining very brightly into the window of a Chinese house, as if to welcome a little girl who was just come into the world. And this was the only welcome poor little Mei-mei received; every one seemed disappointed because she was only a girl. And the little eyes looked in vain to find some one who would love her. Could she have spoken, her first words would be, "Nobody welcomes me!" And yet Mei-mei had a soul just as we have, and could learn to be just as good as little English girls.

Eight hours more and the same sun shines in at an English home, to welcome little Mary. Here every one seemed kind, every one had a little present, and a kind word and good wishes; for Mary was born in England in a Christian land.

Day by day the sun visits both, and the breezes that blow first on Mei-mei's cheek often pass on to kiss Mary. The sun and the breezes see in both a little girl whom God cares for, and men alone draw a distinction between the value of Mei-mei's and Mary's souls. God loves them both alike.

As the sun regularly visits Mei-mei, it sees her growing paler, and thinner, and sadder. Limping painfully about on her pinched-up feet, often crying with the pain, with no one to comfort her, her heart loses all its joy; her eyes lose their brightness and her face its beauty. And the breezes floating westward just catch the whispers, "Nobody cares for me!"

But as the sun shines down upon Mary, it sees her almost wild with delight on her tenth birthday, as she looks first at her splendid presents, and then stops to hug papa, and thank him for a beautiful Bible, the best of all her gifts. It was such a happy day! And Mary heard her father telling her of Jesus, and she trusts Him. Indeed she is happy; in the evening, quietly sitting by her father's side under the tree, she listens to the story of the poor little girls in other lands who don't know Jesus. Then she can almost hear the breezes among the foliage overhead repeating poor Mei-mei's moans:—"So lonely—so dark—'Nobody cares for me!' The new birthday Bible adds its message too, "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me." Mary fully intends to go and do it to "one of the least of these."

For ten years more the sun shines on as usual. Times are very hard with Mei-mei—no rain, no food, and few clothes. Day after day just all alike, hungry and weary, lonely and sad. Without one kind friend to comfort her, she never knew what comfort was, and she has now forgotten what it is to be happy.

Mary grows up tenderly loved and cared for in a happy

home, surrounded by loving friends. She often recollects the resolution made on her tenth birthday, but there are so many other things to be thought of as well, and there's time enough yet, so Mei-mei is left to wait a little longer till Mary is ready. Returning home one evening from a very pleasant time with some friends, Mary fancies the wind is full of voices again, as it was in the old tree ten years ago. Whistling round the house, or sighing among the trees, it everywhere keeps on saying: "So lonely—so dark—'Nobody cares for me,'—hungry—worn—dying!" Then came something about "A cup of cold water," and something that sounded very much

like "Lovest thou Me?" But surely this is fancy; the wind can't speak. Fancy or not, Mei-mei was hungry, and weary, dying, and alone. No ray of light, no gentle word, no cup of cold water, no mention of Jesus. Dying in blackness of darkness—all alone!

Just as Mary reached her home the wind grew quieter as it moaned out: "Gone—gone—gone—for ever—all dark—'Nobody cared for me'—'Inasmuch as ye did it notto Me.'"

Mei-mei is gone. She never knew Jesus, for no one told His message to her. When she stands before the throne will Mary see her "forgotten sister" on the left hand? Will there be a jewel missing from her crown? Will it be a perfect crown she presents to Jesus?

English sisters! many forgotten ones are dead, many are dying, and many remain waiting for you to lead them to Jesus. There are "wounded hearts" and "orphan's tears" in China. Chinese have hearts—they do feel; they have souls, they can live in heaven—they may be lost!

It is dark here. So lonely, so dark, where nobody cares. Come! for the sake of Him who bought you and gave you His love. Eternity is real, heaven is real, hell is real too. Time flies!

Come now. Think of your forgotten sisters. We plead with you to come and help us. Jesus calls you. Could you bear to hear, "Ye did it not to Me"? The harvest truly is plenteous, but who will gather in the sheaves?

ENDLESS-CHAIN PUMP (p. 147).

ONE end of the box in which the chain (or rather rope) and its buckets pass is placed at an angle of forty-five degrees, more or less, with the river, canal, or pond whence water is to be brought upon the neighbouring fields. The chain, with its buckets, passes over a horizontal shaft, which is supported by two perpendicular posts. One or more persons, steadying themselves by leaning upon a horizontal pole four or five feet higher than the shaft, and by walking or stepping briskly on short radiating arms, cause it to revolve on its axis, bringing up the water, which pours out of the upper end of the box."—Doolittle's "Social Life of the Chinese."



Chinese child grasping playthings when a year old.

Brief Notes.

MR. MEADOWS writes from Shao-hing of the disastrous effects wrought by two recent typhoons on Mission and other property. He says, "On July 15th we had a dreadful storm of wind and rain. One of our walls was washed and blown down, and will require 20 dollars or more to repair it. Another wall is in danger of falling in whole or in part; one place urgently needing repair will require ten days' work to repair it. The wall which fell came down with a mighty crash in the night. Our house seemed unsafe from the violence of the storm. We turned our usual Bible reading into a prayer-meeting for all exposed to the ravages of such a hurricane. I fear much life was lost during the night. GOD has been very good to us to let only this stone wall be blown down.

"On August 28th another terrible storm of wind came upon us in the morning, and blew down 30 or 40 feet of walling, exposing all in the school to outsiders, who have been coming and going all day to take a look."

[The ravages of this storm elsewhere have been very terrible. In one village of upwards of 200 people, every house was destroyed and every soul perished. Carcasses of cattle were found floating about which led to inquiry, and discovery of the terrible facts. These disasters by storm are particularly trying at a time when our faith is tried, and funds are very low. The LORD, however, knows what is best, and the trial of our faith is precious in His sight.]

MISS MURRAY writes from Shao-hing, giving us some account of her work. The heat of the summer has been trying to her, and sickness in the school caused her a good deal of sorrow and anxiety. We make a few brief extracts from letters dated from June 28th to August 25th.

"I have been very poorly and low-spirited for some time, and have been tried by losing a useful Bible-woman. We visited a neighbouring village recently. The people listened attentively; one old man seemed specially interested. A shower detained us, and led to conversation which showed that he had understood a little of what we had endeavoured to teach him.

"Another day, in a quiet corner in the outskirts of the city, quite a number of women came about us. One of them came forward, and speaking to me by name, said, among other things, 'JESUS is the WORD, they say.' 'Who told you about Jesus?' she was asked. 'Yourself,' she replied; 'but you see I have only heard once, and can't understand much. We need to hear so many times.' While saying this, however, she showed no great eagerness on her part to learn more.

"At this place a gentleman seemed anxious to hear all that he could without being noticed. He followed us till we sat down again, and stood near enough to hear, though every time his eye caught mine he pretended to be waiting or looking for some one. He stood still till the Bible-woman had finished speaking, and then walked quickly away."

Mentioning the serious illness of two promising girls, she adds:—"I was much cheered by receiving a note of sympathy from Miss —, and a practical proof of it in a cheque for £10 at a time when my heart was well-nigh overcome with care. The past six weeks have been very anxious ones. Besides the two dear children in consumption, six others have had ague; and I have sometimes felt as if it were impossible to hold on any longer myself. Still I am wonderfully helped.

"I feel as if I could weep for one poor child. Her heart seems quite blighted. She visited her own home some time ago, and did not find her own mother what she expected. She has been quite changed since. When the children are little our work is delightful, but when they grow up, there are many trials connected with them that none can share with us."

On August 23rd she writes:—"Five of the little girls have been sick, causing me anxiety, but are now better again. The dear consumptive girl is very low—wanders at night, and scarcely sleeps; and her companion is fast following her, to all appearance. I have been ill for several days, and feel very weak. 'Feeble and sore broken' is my experience in the meantime."

Two days later she writes telling us of the removal of the dear Christian girl. She feels it with almost a mother's grief.

In Memoriam.

MR. JAMES TAYLOR.

ONLY a very short time has elapsed since we had to record the removal of Mrs. Taylor, the mother of Mr. Hudson Taylor. It is with much regret that we now record the death of Mr. James Taylor, Mr. Hudson Taylor's father. This further bereavement has come with startling and solemn suddenness. On the morning of the 1st of November Mr. Taylor rose at his usual time and in his usual health. About twenty minutes past seven o'clock he went out of his house, requesting as he did so that breakfast might be immediately prepared. He had only gone a few yards when one of his workmen saw that he had fallen down, and hastened to his aid. He was found to be unconscious, and was immediately removed into the house, but almost before this was done he passed away.

Since a serious illness a year ago he had often said that he should go in a moment, but he had fully recovered, and though seventy-four years of age, appeared to be in excellent health when on a visit to his brother, the Rev. S. S. Taylor, only a few days before the end came.

In the earlier years of his life, and while engaged in business, he was a laborious and successful Christian worker. There is reason to believe that his preaching was blessed by God to the conversion of hundreds—it might, perhaps, be

more truly said many hundreds. Diligent in business, he was equally diligent in his preparation for the pulpit, he never offered to the Lord that which cost him nothing. It may indeed be that in this matter his care was excessive, but as an eloquent and powerful preacher he had a considerable reputation, and his preaching was with signs following. His sudden removal has a voice to the living. It bids us "work while it is day." It may be that this brief record, which forms the last paragraph in CHINA'S MILLIONS for the year 1881, may have a special voice to some who read it. Has the condition of the multitudes in China "without God and without hope," awakened the sympathy and concern of any of us? Have we been meditating some effort to awaken interest in the hearts of others on their behalf, or have we been thinking what we might do in the way of personal service for the perishing at home or abroad? This sudden death, this closing year, remind us that our opportunities are passing away, that "the night cometh when no man can work," and give solemn emphasis to the words of the wise man, "WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT; FOR THERE IS NO WORK, NOR DEVICE, NOR KNOWLEDGE, NOR WISDOM IN THE GRAVE, WHITHER THOU GOEST."

